LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK
LEVEL ONE

ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

## *The Lovely Rolling Hills of Old New England*

WILLIAM L. STIDGER

I LIKE the rugged reach of mighty mountains,
I like the redwood trees that tip the sky;
The Douglas fir, the cedar and sequoia,
The peaks that soar in majesty, on high.

I like the mountain passes and the sky-lines,
Glacial meadows and the thunder that appalls,
I like the rushing tumult of the torrents
Where sky-flung floods in fury shoot the falls.

I like the rugged trails that skirt the sky-lines,
The rough volcanic wastes that stir and chill;
I like the bare and granite peaks of silence,
The far and fearless spaces—solemn, still.

But I'll be glad to see the peaceful rivers,
And I'll be glad to walk the ways I've known
Along the little paths that cross the meadows,
And down the lowly trail that leads me home.

And I'll be glad to see the little gardens,
The lakes that lap in love along our shore,
The lovely rolling hills of old New England
Where I'll forget the glacier and its roar.

Yes, I'll be glad to hear soft winds that whisper
Through maple trees where humble grasses grow,
And I'll be glad to walk the wistful lowlands
Where memories of childhood come and go.

Jan 41
Union Theo. Library
Broadway at 120 St.
New York, N.Y.

★ *September* 4, 1940 ★

SEP 14 1940

# *Methodists---Practise What You Preach!*

## A SHARP LETTER TO THE EDITOR

In your editorial, "The Expected Happens," in the issue of July 24, you say in the last paragraph, "Both the major parties, it seems clear, have nominated the candidates they consider best fitted to win. Between them the people must make their choice."

I ask, "Why must the people choose between the major parties?" I shall make my choice between neither of the major parties. I shall make my choice for the Christian coalition party, the new Prohibition Party.

The Methodist Church in the General Conference of 1940, declared, as it has repeatedly declared, that "intoxicating liquor cannot be legalized without sin." Both the major parties always have believed in, and always will believe in legalizing intoxicating liquor, and the liquor traffic. The United States Supreme Court has many times asserted that the liquor traffic has no inherent right to exist. It exists only as it has been given permission. Both the major parties always have given, and always will give the liquor traffic that permission.

Abraham Lincoln said that slavery would continue to exist as long as those who were opposed to slavery continued to vote with those who favored slavery. The Bible says, "Come out from among them and be ye separate and touch not the unclean thing." That applies to corrupt major political parties and the liquor traffic as well as other evils.

When those who were opposed to slavery came out from among those, in both the major parties, who favored slavery, slavery was abolished.

" . . . and touch not the unclean thing." What is more unclean than the liquor traffic which is legalized by both the major parties? The Episcopal Address delivered at the General Conference of 1940, said, " . . . we are insisting that the liquor traffic is an anti-social institution, that when it appears as a candidate for public favor it does not tell the truth about itself or its aims, that when it wins legal sanction it does not abide by the legal limitations to which it has agreed, and when it loses legal approval it proceeds by methods of the outlaw and the gangster. Human values, whether of individuals or society mean less than nothing to its promoters. Therefore it seems clear that it is our duty to labor by genuinely educational methods for such a voting majority as will demand prohibition and make it effective." Neither of the major parties wanted prohibition nor did they make it effective.

As long as those who are opposed to the liquor traffic and other commercialized vices continue to vote with those who favor the liquor traffic, and with the underworld, we will continue to have the liquor traffic with us. The liquor traffic and the underworld are in both the major parties.

For a time we had a prohibition law but that law was not backed by either major party and was not effective because law is only one per cent of government, and enforcement and administration of the law is ninety-nine per cent of government. One of the major parties had an official of a distillery as an enforcement officer, and nullified the law, thus making it easy for the other major party to repeal the law.

It is time for the Methodists and other Christians to put in practise their repeated declarations, and stop doing their part with their votes to license the liquor traffic. The liquor traffic has no fear of declarations or resolutions, but they do fear votes of a united people against the traffic.

It is time now for those who are opposed to the liquor traffic, and other commercialized vices, to come out from among those, in both major parties, who favor these evils, and join together in the coalition party, the new Prohibition Party which for seventy years has been openly opposed to, and declared against the liquor traffic.

How many of the Methodist people must make their choice? For my part, I shall make my choice without the major parties, and choose the Christian's coalition party, the new Prohibition Party, and its candidates, Roger W. Babson and Edgar V. Moorman, both strong, Christian men.

In talking with a minister friend about the Prohibition Party, he said, "It's all right but I don't like leading the lamb to the slaughter," meaning, I suppose, that he believed the Prohibition Party had no chance. I am reminded of another passage which says something about "casting pearls before swine." When we think of swine we think of something wallowing in the muck and mire. Do we think of anything more elevating when we think of the liquor traffic which is licensed and given permission to exist by both the major parties?

A Methodists vote should be a pearl of great price—too great to be cast before swine or either of the major parties.

Perhaps many HERALD readers do not know that there is such a coalition party as the Prohibition Party, and perhaps there are less who know what the party stands for and what the platform is—being probably the only party that, in its platform, recognizes God and calls for a spiritual awakening.

Perhaps many of the readers of the HERALD believe, as my minister friend does, that the Prohibition Party hasn't a chance. But, I quote from *The Voice* of the Methodist Church. An editorial in the issue of June, 1940, says: "There is not one single recognized public evil in America which cannot be abolished or greatly mitigated if only the Christian people of this country advance against it in one united phalanx of determined men and women. Just think it over. Not one single evil. Every one of them exists by sufferance of good men and women. It's a terrible thought but it's true."

If it is true (and I believe it is), then the Prohibition Party has a big chance to win if only the church people of this country stop making their choice between the major parties. The Prohibition Party can and will be that "united phalanx."

Habakkuk 2:15 says, "Woe unto him that giveth his neighbor drink that putteth thy bottle to him and maketh him drunken also;" which means, according to Clarence True Wilson, "voting it to him as well as handing it to him." And we are voting it to him if we make a choice between the major parties. Of two evils choose neither. *Intoxicating liquor can not be legalized without sin.* If the Methodists and others believe that declaration how can they make a choice, with a ballot, between the major parties, without sin? E. FRANK SEARLE.

*Lawrence.*

## A Letter From a Dutch Refugee

What has happened to Holland is so unimaginable that I do not pretend to understand it. The Dutch were not unaware of the possibility of an attack, but since they had not been engaged in any war for more than a century, the danger had not really entered into their bones. It seemed so utterly meaningless that a country with which we had entertained such deep relations in all realms of life, and with which we had no quarrel, should suddenly, without even pretending to have a good reason, try to destroy us.

And then it came. And it was different from anything which we had thought of. For it was not the clean battle which Holland was ready to accept. It was an unprecedented combination of treason and barbarism. The thousands of Germans to whom we had given hospitality began to shoot their hosts. German soldiers in Dutch uniforms tricked our soldiers at strategic points. Cold-blooded and devilishly systematic bombardment of civilians set in. Our Queen and Princesses were ruthlessly attacked by bombers. It was not war. It was something for which man has yet to discover the word.

I try to imagine, constantly, what is now going on in the hearts and minds of the Dutch. For the moment they are surely stunned. They will not and cannot believe that all that they loved in Holland is gone. They will not believe that all that Holland has stood for in the world is simply wiped out. But they will begin to ask questions of themselves: Were we not too sure of ourselves? Has not even our official Christianity been an all too safe kind of Christianity? Is it not time that we learn to suffer as so many peoples have learned to suffer lately? Is our soil not being ploughed in order that a better seed may grow out of it?

If the next few weeks do not bring us a disaster which means the end of Europe—which God may avert—the suffering of Holland, indeed the agony of all Europe may yet prove to have a tremendous meaning. It may teach us to *live* what we have professed. Holland must now learn again what she learned in the times of William the Silent, but had forgotten in days of security.

It is as a sign to us that the Queen and the Princesses, who represent the link not only with our political but also with our spiritual history, have been saved from what seemed almost certain death. It would seem that God has yet a plan for our country.

Forgive me for dwelling on the fate of Holland when there are so many other peoples who suffer. It is almost a relief to know that we are no longer spectators, but have entered into the growing fellowship of suffering out of which, if God permits, new life will be born. That will, however, only happen if our suffering is active suffering, which includes resistance against the demonic forces which have been let loose in the world. Please pray for our fellow-Christians in Holland that they may be stedfast in the battle against compromise with evil, against despair and hatred, and for the freedom of announcing and obeying the Gospel.

I must tell you that some of the finest letters I have had came from German friends. This helps me not to forget that the church continues to exist as a great binding reality, as the place of the Comforter, and the place of healing of the nations.

Yours sincerely,

ZIONS
HERALD
THE INDEPENDENT METHODIST WEEKLY
PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION
VOLUME CXVIII ★ BOSTON, *Wednesday, September* 4, 1940 ★ NUMBER 36

# *Can Democracy Be Made to Work?*

A SERMON

ERNEST FREMONT TITTLE

There are three questions which I should like to discuss. The first is, What is democracy? The second, Is democracy worth having? The third, Can democracy be made to work?

I

The first of these questions now cries out to be considered. How can we decide whether democracy is worth having, unless we know what it is? How can we defend democracy, unless we see clearly what it is that requires to be defended if democracy is to live? How can we make democracy work, unless we are completely clear as to what it is we are undertaking to do? It is now necessary to ask, What *is* democracy?

Plainly, democracy is not identical with any existing parliamentary machinery. To be sure, political democracy in the year 1787 found a noble embodiment in the Constitution of the United States. But the Constitution of the United States has repeatedly been amended and might be still further amended without this nation ceasing to be a democracy. To identify democracy with the American way of life would be to deny its existence anywhere else on earth; for the British way of life is not the same as ours, nor the Swedish, nor the French. As a matter of fact, the American way of life as of 1940 is not what it was in 1787, or in 1850, or in 1906, or even as recently as 1933! Democracy is not identical with any existing framework of society. It might live in a political and economic framework that in certain respects was different from any we now know. Certainly, it could live in a social framework that did not include the British class system or the American Jim Crow system.

What is essential to democracy—so essential that without it democracy could not exist? There are, it seems to me, three elements that require to be named. It is essential to democracy that government should rest upon the consent of the governed and that it should be used for the good of the people—all the people.

Also, it is essential that there should be freedom of expression for minority groups. This, indeed, follows from the first condition; for government by consent there cannot be unless there is opportunity for dissent. Mr. Hitler's plebiscites—what a tragic jest! By an overwhelming majority, the people endorse what The Leader has done. Of course they do; for, in the first place, they know nothing except what a controlled press has been permitted to tell them and, in the second place, they know only too well that it would be suicidal for them not to endorse what The Leader has done! If there is to be government by consent and not merely by the appearance of consent, as in the Hitler Plebiscites, there *must* be a free press, so that the people may know what is actually going on; there *must* be freedom of speech, so that the people may hear and consider whatever may be said either for or against proposed legislation; there *must* be freedom of assembly, so that the people may voice their convictions on issues that are vital to them; there must be not only a free press but a free school and a free church and an open forum such as America's Town Meeting of the Air. These all are essential to democracy.

And to democracy as the founding fathers of our nation conceived it one thing more is essential; namely, equality of opportunity. Deeply imbedded in the American tradition is a Declaration which says: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." What is here asserted, as Abraham Lincoln pointed out, is not that all men are created equal in all respects but that all men are created equal in some respects: they are equal in their right to life, liberty, and the pursuit of happiness. Equality of opportunity—this, also, belongs to democracy. It is, to be sure, an ideal that has not yet been realized anywhere on earth. In our own case, it was compromised at the start by the presence of Negro slavery; and Thomas Jefferson, it may be recalled, declared that when he thought of slavery he trembled for the future of his country. In our own case, it is now being nullified by the presence of ten million

unemployed, and by the fact, brought out by the Brookings Institution, that "one-tenth of one per cent of the families at the top receive practically as much as forty-two per cent of the families at the bottom of the scale."

Where there is government by consent of the governed, there is democracy. Where government is used for the good of the people and not merely for the benefit of a privileged class, there is democracy. Where there is freedom of expression for minority groups, where the press, the church, and the school are free, and forums are provided for the discussion of live issues, there is democracy. Where honest, persistent effort is made to create economic conditions that offer all men opportunity for personal achievement and development, there is democracy.

II

Is democracy, thus conceived, worth having? There are two points of view from which this question may be considered. Consider it first from the standpoint of history. At this point, I am tempted to employ a well-known cliche, and observe that history, "if it teaches us anything," declares that power in human hands requires to be limited. Lord Acton once said, "All power is corrupting; absolute power is absolutely corrupting." There was a day, not long ago, when certain Americans were singing the praises of Mussolini. Had he not taken all the beggars off the streets of Italy and caused the trains to run on time? That was before "the hand that held the dagger struck a neighbor in the back." There was a day, even less long ago, when certain Americans were singing the praises of Stalin. Was he not a modern Moses, leading the proletariat out of the bondage of imperialist capitalism into the promised land of communism? That was before the invasion of Finland. In the Italian case, a helpless people is repeatedly driven as sheep to the slaughter. In the Russian case, a "dictatorship of the proletariat" becomes first a dictatorship of a party that claims to represent the proletariat, then a dictatorship of a few individuals who claim to represent the party, and finally a dictatorship of one individual who instigates a reign of terror and a brual war. "All power is corrupting; absolute power is absolutely corrupting." That is the truth.

Is democracy worth having? This question may also be considered from the standpoint of Christian faith. From that standpoint Chrisitans, of course, are bound to consider it. And from that standpoint it may, I think, be said that democracy is decidedly worth having. True, Christianity is not to be identified with any political or economic system. It has lived under despotism. It has lived under feudalism. It has lived under imperialist capitalism. It is living, although in a concentration camp, even under Naziism. But Christianity, which holds that absolute loyalty belongs only to God, cannot possibly approve of any government that insists upon absolute loyalty being given to the state. Christianity, which holds that human life is sacred and that every son of man, even the last and least, has value in the eyes of God, cannot possibly be reconciled to an ideology that maintains that the human individual exists only for the state and may, therefore, be slaughtered or exploited in the alleged interest of the state. Nor can Christianity ever be reconciled to the idea that the masses of men may be used merely as tools for the enrichment and aggrandizement of a privileged class.

III

Can democracy be made to work? Christians, at least, should believe that it can be, for it is the Christian faith that the masses of men are not what Mr. Hitler thinks they are—mere empty-headed sheep; it is the Christian faith that all men, even the most backward and the least promising, have in them divine posibilities, so that, if they are given a chance, they can learn to govern themselves and do a far better job than an irresponsible dictator or oligarchy may ever be expected to do.

It is, however, a fact that confidence that democracy can be made to work rests, in the last resort, on religious faith. Our fathers believed in God. They believed that all men, being sons of God, have marvelous capacities. They believed, therefore, that democracy could be made to work. So long as that faith lives, democracy can live. Only if that faith is destroyed will democracy become an impossibility.

Of course, democracy cannot be preserved by war. The "war to make the world safe for democracy" left it less safe for democracy than it was before. Of course it did. A war to make the world safe for democracy is a contradiction in terms, inasmuch as war is itself the total negation of democracy. Before the United States Chamber of Commerce, Mr. Lewis W. Douglas recently made a speech which led the *Wall Street Journal* to ask: "Does Mr. Douglas imagine that if this country joins the war on Germany, we will not have a totalitarian regime? Does he imagine that in war-time we will have free speech, a free press, and that business will not step to the mandate from Washington? And does Mr. Douglas think that once government has those powers, they will be easily surrendered? It seems a strange argument that the way to avoid totalitarianism is to do the very thing that all know will bring totalitarianism."

To preserve democracy is to preserve government by the consent of the governed. And that cannot be preserved by placing vast power in the hands of the political state. Nor can it be preserved by denying freedom of speech, freedom of the press, and freedom of the people peaceably to assemble for the discussion of matters that are vital to them and to their children.

To preserve democracy is to preserve freedom of expression for minorities and individuals; and that cannot be preserved by denying freedom of inquiry, freedom of teaching, and freedom of discussion.

To preserve democracy is to preserve opportunity for human beings to improve their condition and to develop the divine possibilities that are within them; and that cannot be preserved by tolerating a situation in which underprivileged millions are condemned to extreme poverty and chronic unemployment, are exposed to the ravages of rickets and pellagra, and are liable, if they venture to protest, to be set upon and beaten up by armed bands of "patriots."

The only way to preserve democracy is to make it work. What would it mean to make democracy work? It would mean to make government of the people, by the people, and for the people a reality. It would mean to maintain civil liberties and freedom of expression for minority groups. It would mean to secure just and fair treatment of all political, racial, and religious minorities. It would mean honest and persisting attempt to create economic conditions that would offer to all men equal and adequate opportunity to earn a livelihood, to educate their children, and to develop the best in themselves. That, of course, would mean the end of "extreme contrasts of poverty and riches, of misery and luxury, of material degradation and ostentatious living." It would mean the beginning of economic justice and of the association of patriotism with a lively and loyal dedication to the welfare of all the people.

# We Face a Dilemma

## WHAT SHALL BE DONE IN A WORLD IN WHICH WAR IS A REALITY?

NORMAN W. TWIDDY

Some of us who humbly call ourselves Christians find hat we are face to face with a dilemma of tragic propor- ons. The best that we can say for ourselves is that we re not trying cheaply to resolve that dilemma by refus- ng to admit that it exists. We are not good ostriches. Ve feel we must face facts, brutally disturbing though hose facts may be.

This is our dilemma: Our Christian conviction against var and all that war entails is a throbbing reality in our onsciences. Nevertheless, we live in a world in which nternational gangsters have wantonly assaulted every ountry within the scope of their illicit desires. Terrorized nd undermined by treachery, most of these countries have uccumbed. These gangsters have been opposed by force f arms. Such a method has not been followed because he nations who oppose the mad dictators have a mili- aristic faith in war "as a means of settling international isputes;" rather was the resort to arms brought about y the fact that no means short of that was left if they vere to attempt to hold these gangsters at bay. The forces vhich stood for law and order and respect for the pledged vord of nations were forced into a position in which rmed resistance was the only alternative to surrender. And, up to the present moment, the gangsters are still unning amuck as they pursue their relentlessly savage ttack, not merely upon a particular nation but upon ivilization.

Some of us cannot view such facts with the complacency vhich is now being exhibited by many for whom we have he highest personal regard. We are torn between our natred of war—its bestiality, its terrible waste, its futil- ty—and our hatred of this monstrous evil now loose in ur world. We forever refuse to condone, or justify, or ationalize that evil. We recognize the frightfulness of the menace which falls like a terribly sinister shadow over our world.

It is quite beside the point to remind us of the tragic his- orical sequence leading up to the present unholy mess. In common with all intelligent people, we know the story. The fact that we must all share penitently in the guilt for the environment which produced these gangster- dictators does not lessen the necessity for restraining them by every means possible. As Professor Henry P. Van Dusen put it in a starkly realistic letter which appeared recently in the "Christian Century": "The issue which the world confronts and which Christians confront—and have confronted for nearly two years—is not whether we shall or shall not have war. It is, what shall be done in a world in which war is a reality, the overpowering reality."

Some of us who confess quite candidly to a confusion in our minds and in our consciences are prepared to be called names by those who tacitly assume themselves to be more "Christian" than we are. Perhaps they are. But we cannot get away from this dreadful prospect: A vic- tory for the dictators over the last European nation which opposes their will, would mean the eclipse on an entire continent of all those civil and religious liberties which freemen hold dear. If there are those who can view such a prospect with equanimity, we do not envy them; we pity them. If there are those who say, "It makes no differ- ence whether or not Germany conquers Britain," we find it impossible to understand their moral blindness. No one more sincerely than do we desires the end of the slaughter in Europe. But those who, forgetting Munich, talk of peace conferences with Hitler, impress us as being incredibly naive. Naturally "peace" is desired by the Fuhrer—because what he calls peace would be a less costly way of achieving his objectives.

We do not contend, for one moment, that a British vic- tory would solve all the problems in this tangled web of economic and political problems. But if the dictators can be repelled in their onward march we can see some hope for humanity. With such an outcome we can envision the serious effort of peace-minded men reasoning together about the maladjustments of this chaotic world. But we can see absolutely no chance for a climate in which inter- national problems may be met with reason rather than violence, until the dictators are halted in their criminal assault. This is a pre-condition to any "peace in our time." Only when that shall be accomplished can human- ity breathe again in sanity. Only then can men of reason and goodwill begin the enormous task of rebuilding, out of the ruins of a devastated and despoiled Europe, a fed- eration of nations in which they shall not "learn war any more." And only then can the postponed dreams of a just international order, which we envisioned in 1918, be realized on this earth.

Those of us who feel this way about the present emer- gency are still continuing to believe in, and labor for, a world in which competitive national armaments shall be relics of a pagan past, the causes which create them having been removed. We are prepared to support any and every effort looking toward the peaceful settlement of all disputes over boundaries and raw materials and trade routes and the like. We do not presume to be able to blueprint any Utopia. We do, however, stedfastly refuse to condone the despotic militarism of the dictators as the way in which a redistribution of political or eco- nomic power shall be brought about.

Let those who disagree with the position to which we have reluctantly been forced by sinister events, show us how, *in this present world of 1940,* the march of the dic- tator powers can be halted by means short of armed oppo- sition, or the threat of it. We would sincerely like to know. We are eager to learn what that technique is. For we loathe war and have no illusions concerning it. Yet if something which is imperative to the very life of civilization is to be accomplished we feel we must reluc- tantly sanction, in this dire emergency, a means which we have previously condemned.

This is our dilemma. And some of us feel that it is also the unrecognized but nevertheless very real dilemma of the absolutists. For we are thoroughly convinced that no more than we do they desire to live in a dictator- dominated world.

ZIONS HERALD

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

*Special Contributors*

HALFORD E. LUCCOCK
ERNEST F. TITTLE
RAYMOND H. HUSE
CLARENCE F. AVEY
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
LILLIAN WHITE
WILLIAM G. CHANTER

*Correspondents*

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
T. T. BRUMBAUGH
H. ELLIOTT CHAFFEE
JESSE LEE CORLEY
WALTER BROOKS FOLEY
CARLETON LACY
FRANK R. HOLLENBACK
PAUL MORRISON
JOHN OWEN GROSS

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

## Not Propaganda

Like a flash of light penetrating through the black curtains of a rigid censorship, comes a letter written by a Dutch refugee now in Switzerland. The communication appears on the inside front cover page of this issue of the HERALD. For obvious reasons we can neither reveal the name of the writer of the letter nor indicate the way in which it came into our hands. But the Dutch refugee is a Christian of more than ordinary intellectual ability and is thoroughly trustworthy.

In the midst of empty theories and abstract discussions about the war this communication brings home to us the stern realities of Nazi methods and aims. Let no one cry "propaganda," for the illuminating letter from Switzerland tells the cold, hard truth about the invasion of Holland.

## Discrimination Against Minority Groups

By a recent ruling of the Massachusetts Ballot Law Commission the slates of the Socialist, Socialist-Labor, Communist, and Prohibition parties will not appear on the election ballot in November.

At a public hearing on the question it was brought out that these four minority parties had failed to hold caucuses in at least two separate subdivisions of the Commonwealth. A precedent for the adverse decision of the commission was cited in the case of the old Progressive Party, which had been ruled off the ballot under a decision of the late Chief Justice Arthur P. Rugg of the Supreme Judicial Court.

Norman Thomas, Socialist candidate for the Presidency, commenting on the recent Massachusetts decision, called it "a blitzkrieg against democratic rights." Whatever merit there may be to the technicalities that led the commission to eliminate the nominations of these parties from the ballot, the action is exceedingly unfortunate and will be interpreted in many quarters as a sign of a trend toward Fascism.

## Mounting Needs

On page 23 of this issue of the HERALD there appears a stirring appeal for overseas relief. It is now quite apparent that with the intensification of the war, and the increasing disruption of the world, many nations will face a winter of suffering and starvation. It is time for the Good Samaritans of the United States, which thus far has remained relatively untouched by the wide-spread calamities of our time, to come to the rescue. Read the appeal and then act.

## Congratulations, Mr. Willkie

With commendable promptness, Wendell Willkie repudiated the support offered him by Rev. Charles E. Coughlin and his paper, *Social Justice*. We are glad indeed of the decisive refusal of the Republican candidate for the Presidency to allow the injection of hatred and fanaticism into his campaign. Said Mr. Willkie: "I am not interested in the support of anybody who stands for any form of prejudice as to anybody's race or religion or who is in support of any foreign economic or political philosophy in this country." Good answer!

## Growing Tension in Europe's Cockpit

For years the Balkans have been known as the cockpit of Europe. World War I began in this region, and since the rise of Adolf Hitler, and especially during the first year of World War II, these little states have been on the verge of bloody conflict. Just now the tension has been stepped up by the increasing struggle between the Axis powers and Soviet Russia to gain the ascendency in southeastern Europe. The most recent development was an agreement made under pressure from Germany and Italy upon Rumania to transfer part of the Transylvania territory to Hungary. This move is now being resisted by the Rumanian people and the army, although King Carol himself consented to the surrender of the section in dispute. Meanwhile Russia seems to be "sitting tight," with the prospect that if the issue should come to an actual physical encounter on the field of battle, Stalin might seize the rich Rumanian oil fields and cut off Germany and Italy from access to the oil supplies so necessary to the conduct of war.

## Refugee Ship Torpedoed

A refugee ship carrying 320 British children bound for Canada was torpedoed, according to an announcement by the British Ministry of Information. No date or place was given. The liner was said to have had some 875 persons aboard, including the crew of 275. There was only one casualty—the ship's purser. The torpedoing took place at night. When more than seventy of the children had been landed at a northern British port early Sunday, most of them were still clad only in pajamas. A member of the crew said that "the children behaved splendidly and there was no panic. They took their lifeboat stations as if they were experienced seamen."

# DAY BY DAY

How are we to live in this distraught world? We are confronted everywhere by impasses and blind alleys and, even worse, reversals and tragedies. No man knows what tomorrow may bring forth. Prediction just now is "out of the window." One person's guess about the future is as good as another's.

The present baffling situation discounts all long-range planning. In normal times we could assume that conditions in the days to come would conform in broad outline to those of the days that had gone. But who knows now to what extent we can rely upon the lessons of history and experience? The circumstances that surround us in this fateful year 1940, moreover, tend to sap our resources of courage. "How can we live through another year of this?" we ask, and weighing the dire possibilities and menacing consequences of the tragic months ahead, our hearts grow sick.

We live in a period of frustrated ambitions, of broken prospects. A youth faces the question of his career. What is he to do? In a time of social and economic upheaval and possibly of even more terrible wars than any in the past, he is almost driven to cry, "What's the use?" How is anyone to live and to make his life count for something when apparently his house is crashing down around his head?

That is a good question, an important question, a practical question. The answer likewise is practical—and simple. Live a day at a time. Magnify this twenty-four hours and shut out as with an iron door both the past and the future. Close off yesterday because in this tense time we must not waste our energies on regrets or pleasant daydreaming. The past is gone—let it go. Bar out tomorrow. We know nothing about it. Why anticipate problems, difficulties? Why even plan so far ahead when everything is in a state of flux? Concentrate on today. It is the only time of which we are sure, over which we have definite control.

Wake up with the birds and the rising sun and thank God for the gift of light and song. Here is today! Here is opportunity! Here is the joy of work! After prayer make a plan for the hours, then plunge in with all the powers of mind and will to crowd them with the best achievement. Remember that we pass through this life but once. Make this day glorious in the appreciation of the beauties that surround us on every hand. Let love be expressed. Cultivate this morning, this afternoon, this evening, the cherished friendships of life. Make some person, many persons happy through this day's contacts.

There are many advantages in a day-by-day program of life. To begin with, it eliminates worry and fear, those two demons which ever steal away the inner strength of men and women. Facing the immediate task, the present opportunity, what time have we for any anticipation of the dire calamities of next week, next month, next year? Live today and be free!

The secret of concentration and therefore of power also lies in segregating this day from the other 364 days of the year and devoting ourselves exclusively to it. Is it any wonder a worker fails to reach his goal when his mind is "somewhere else" than upon his task? While he thinks of tomorrow he misses the chance of today.

It is possible, by strict attention to today's opportunities for creative work and constructive helpfulness, to bring at least some of our plans to completion, to round out an undertaking, to consummate a hope. What inner satisfaction is there quite like that which a man experiences when he cries at evening time, "There, that is done"? It may not be a large accomplishment, but it is an accomplishment. He can then go to bed and sleep the sleep of the just.

"But," interjects some critic, "how am I to follow this noble advice and face today's creative task when I am out of a job and have nothing to do?" In a recent number of *Harper's Magazine,* Roy Hilton discusses this very problem, in an article entitled "Born in 1921." He says:

> Hunt for a value which you can create for other men and you will find, not so much a job as an opportunity to get from this world the equivalent of what you give it. The values that will be sought and paid for in tangible returns are increasingly in needed services to human comfort, health, and pleasure. Whoever finds an acceptable way to add to any one of those three has found work that other men will pay to have done.

Live a day at a time, meanwhile seeking every opportunity to be of service to your fellow men.

Nothing short of a thoroughgoing revolution can overcome the pernicious habit of living in the future or in the past instead of in the present. Most of us have one or the other millstone about our necks. We will not give up our precious worries and fears without a struggle. The answer to our predicament is discipline—starting today. We should begin by contemplating the enormous advantages and the indisputable practicality of living a day at a time. The next step is to set our wills to such a program, beginning in the smallest details of our lives to live as though this moment, this hour, this day were all we had or ever expected to have. Meanwhile, as we crowd the day to the full, we need supremely to cultivate the spirit of communion with the Eternal Companion, the Eternal Worker, to sense His immediate presence throughout each glorious hour, and to feel that tomorrow and tomorrow and all the tomorrows are in His safe keeping. "Take therefore no thought for the morrow. . . . Sufficient unto the day is the evil thereof," said the incomparable Christ.

# *But New England More!*

## ABSENCE MAKES THE HEART GROW FONDER

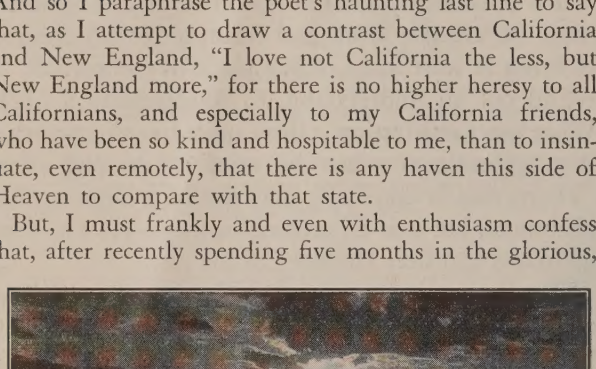
WILLIAM L. STIDGER

"I love not man the less, but Nature more." So chanted the immortal Byron long ago:

> There is a pleasure in the pathless woods,
> There is a rapture on the lonely shore,
> There is society where none intrudes,
> By the deep sea, and music in its roar:
> I love not man the less, but Nature more.

And so I paraphrase the poet's haunting last line to say that, as I attempt to draw a contrast between California and New England, "I love not California the less, but New England more," for there is no higher heresy to all Californians, and especially to my California friends, who have been so kind and hospitable to me, than to insinuate, even remotely, that there is any haven this side of Heaven to compare with that state.

But, I must frankly and even with enthusiasm confess that, after recently spending five months in the glorious,



LAKE WINNEPESAUKEE

golden state, with a high—I might almost say with a hilarious and a happy heart—I sat behind a steering wheel and, with little songs singing in my soul, turned my car into the white winding roads of New England.

My love for New England was born thirty years ago when I walked up Beacon Hill to Boston University School of Theology. The "glory that the wood receives at sunset in its brazen leaves" was surrounding me. I caught the smell of burning leaves; the zip of a cool, frosty September morning. And I was, on that day, forever innoculated with the spirit of New England. Later, a small pastorate on Cape Cod, with the sound of the sea in my heart and the white dunes on my horizon, the scrubby pines, the restful quiet of it all, and the low wind in the low trees, again enlarged my soul and I was born anew.

Rhode Island next won my heart after a three years' sojourn. There my caravan with wife and child rested while I was coaching football at East Greenwich Academy, meanwhile attending Brown University. I sailed on Narragansett Bay by day, and listened to whippoorwills by night, watched spring, summer, autumn, and winter come and go; witnessed the stupendous pageantry of Halley's Comet; the majesty and beauty of fall from Rhode Island vistas.

In California I found my first pastorate and there my caravan rested six years, but for all of those years, and for many years which followed, in Michigan and Missouri, my heart was always lonely for New England. In fact, when I started from New England for my first pastorate in San Francisco, and friends asked me where I was going, I always said, "I'm going to Boston via San Francisco." And so I felt and so I hoped; and in the final adventure of a Methodist itinerant ministry, at last I returned to these beloved New England rivers, hills, and shores.

And so I come back again, after a five months' absence in that same California, back to New Hampshire hills, to Peterborough with its MacDowell Colony, to forests of white birches such as California cannot boast; back to Maine and its Christmas Cove, its rugged rock-lined shores, its cathedrals of pines, its glowing sunsets of crimson and gold, its winding roads; back to Rhode Island and its miniature but ever intriguing coast line, its historic shrines, its "green fields and running brooks;" back to Vermont and its Coolidge canyons, its simple, austere, silent, inarticulate way of living, its "smack and smell of elemental things," its rugged reality, its stern and yet eternal simplicity and sincerity; back to Connecticut with its stone walls, little white farmhouses, rock-strewn fields reminiscent of glacial ages, its simple restful ways.

And what a contrast do I find! California is tawny, burned out, dry—sometimes dusty in areas—with but little green grass anywhere, with wide reaches of orchard lands plowed and harrowed beneath the trees, with the daily necessity of irrigation to keep its crops alive. Then I return to New England to find green fields, meadows with cattle standing knee-deep in luscious grass or in shaded spots under spreading trees. This is the first contrast one notices between California and New England. California is "tawny"—almost dead—in color, while New England is alive and green, cool and inviting. And not only do I notice this contrast, but all of my California friends who come to visit me through the years have been thrilled by

LAKE CHAMPLAIN FROM THE VERMONT SIDE

that same contrast. Almost the first thing a Californian says is, "The green trees and fields astonish us. They are glorious."

There is also another striking contrast which we, who have been away for a summer, and indeed all California

isitors, notice. In California the small streams nearly all ry up in the long absence of summer rains. The creeks, rooks, and rivers, become trickling threads of water, nd in many cases their beds are baked hard and dry like desert. But here our brooks, creeks, and rivers run riot vith cool, white, green, blue waters, as if flowing from verlasting springs, and that is something to bring a shout f laughter to the lips of a man who has been away from ear old New England for a few months.

But perhaps the most vivid contrast of all lies in the rchitectural difference. The California bungalow is lovely nd fits its environment, but give me the white New ngland homes scattered over hillside, meadow, and by he ocean shore; give me the joy of watching them light p at eventime; the joy of seeing smoke pour from their himneys in fall, and I'll forget California and its tropical uxuriance forever. The very day after we came back I rove down through Hingham, with its white New Eng- and homes of pure Colonial architecture, to Marshfield, valked through the rooms of President Daniel L. Marsh's Colonial summer home, then out through the varicolored gardens, across the green lawns, through the forest of slen- der white birches, and sat on the wide stone walls; and hen I remembered that New England is the source of an mmortal phrase, "home-keeping hearts are happiest," for omehow New England is the symbol of home and home- oving hearts; and once the home-loving spirit gets into he blood, there is no prodigal who does not long to return o his home, to some New England hill or lowland.

There is one additional miracle of beauty in New Eng- and, which California does not enjoy to the extent we do, nd that is our glorious fall colorings. Even Californians vill admit this when—now and then—you find one honest enough to admit any shortcomings in his state.

Soon we shall be in the midst of this autumnal glory. Soon we shall see our New England hills hung high with crimson, golden, tapestry, like great oriental curtains, hooked to our peaks and billowing, in the fall winds, from our trees and hilltops. Soon we shall see crimson sumac rugs strewn across our meadows and fields, until the whole country-side will look for all the world like a huge cathe- dral, with candles lighted, and adorned with crimson and golden tapestries woven by magic hands to express the sense of sheer beauty there is always in the heart of the Eternal. No man can live in New England when autumn sweeps down upon our contours with its sheer glow and glory, and not have an ache in the heart, an ache such as, inspired by her own New England environment, Edna St. Vincent Millay expressed in her beautiful poem "God's World."* She cries:

> O world, I cannot hold thee close enough!
> Thy winds, thy wide grey skies!
> Thy mists that roll and rise!
> Thy woods, this autumn day, that ache and sag
> And all but cry with colour! That gaunt crag
> To crush! To lift the lean of that black bluff!
> World, world, I cannot get thee close enough!
>
> Long have I known a glory in it all
> But never knew I this.
> Here such a passion is
> As stretcheth me apart. Lord, I do fear
> Thou'st made the world too beautiful this year.
> My soul is all but out of me—let fall
> No burning leaf; prithee, let no bird call.

That is what New England in autumn time inspires in a true poet, inspires in me, and in all men who have known New England for years; all who wander like prodigals from its homeland. They who have drunk of the spring of New England's wonder and beauty in its green fields, white homes, winding roads, its quiet serenity, will always want to return "at long last"—and will return if they can find it possible to do so. This is my testimony of affection as I once again sit down by my own fireside among my own friends, with my own work "to live and die if God shall will, within sight of its heaving billows, within sound of its manifold voices."

*From Renascence. Harper & Brothers: New York.

## "THESE THREE ALONE"

CHARLES A. PLUMLEY

A new volume, bearing the title "These Three Alone," has just come from the Abingdon Press in New York.

It was my personal pleasure and privilege to read the manuscript of this book before it went to New York. My commendation of it appears on the jacket along with the commendations of Senators Sheppard of Texas and Thomas of Utah, and those of my fellow Congressmen, Randolph of West Virginia, Murdock of Arizona, and Curtis of Nebraska. The jacket front-page comment was written from Boston by Bishop Edwin Holt Hughes.

In my opinion, this volume will find a quick response from the reading public. It not only deals with the fundamentals of life: know thyself, control thyself, give thyself; but it is delightful reading as well.

The author, Fred Taylor Wilson is, as he has been aptly called, a domesticated dreamer. He is a scholar of renown, whose books "Pen Pictures of the Presidents" and "Our Constitution and Its Makers" are widely read.

In this new volume, Mr. Wilson has sifted out of the great philosophies of the world three very definite ideas. In the first part of his book he discusses, in four chapters, the need for self-knowledge, physical, mental, social, and spiritual. He aptly reminds us that we have been too slow to enter upon self-exploration, and that we know more about the stars than about our own souls. His thesis is both sound and satisfying. It is that to be spiritual means more than to be pietistic, it means to be sensitive to all the fine things in life.

In part two, Mr. Wilson must have had Ruskin's "Seven Lamps of Architecture" before him, as he discusses in a delightful way certain Candles of Control which must be kept burning if life is to be luminous and livable. Serenity, courage, faith, tolerance, labor, and humility are each treated as essential values to be treasured by all who seek the higher and nobler heights. The reader will revel in Mr. Wilson's figures of speech and his appropriate references to well-known events in history and literature.

In the final part of the book, the author reaches the summit in his intellectual ascent. His chapters on "Our Highest Happiness" and "Our Real Aristocrats" glorify the life of service and exalt those who add to the world's welfare. The final chapters will strengthen the faith of all religionists, regardless of their creedal connections. The author's reasons for believing in God are far from being shallow sentimentalism and conform to the beliefs of the best thinkers. The climax of the volume is in the final chapter in which a brief but satisfying study is made of the contributions to world civilization made by the Christian religion.

All in all, this is a most timely volume. It will strengthen the faith of the skeptical, delight the mind of the lover of good literature, and inspire the soul of everyone who seeks the worth while ways of life. I trust it may be read by all the readers of ZIONS HERALD.

# MAKING THE BIBLE YOUR OWN

## *Gold That Is Ours for the Taking*

★

WILLIAM G. CHANTER

In a recent article in *Harper's,* Mr. Elmer Davis made an excursion into theology. He called his article "The God of Hitler and Spinoza," and the gist of his argument is that current history can hardly be interpreted except on the basis of the idea that God is simply an impartial recorder of the actions of human beings as they are affected by laws which govern the universe, laws which have not any visible relation to what mankind understands by morality. Mr. Davis likens the Almighty to the scorer in an athletic contest, who sets down the actual facts of the play as it goes on, neither taking any part in the game himself nor paying any attention to the motives of the players or the spirit in which they play. Goodness has just no advantage at all over badness. Only two things count. One is practical wisdom based on a realistic and thoroughgoing study of the facts of the situation which is to be handled. The other is the power needed to apply this wisdom. It may not be true that God is on the side of the heaviest battalions, but the world is so constructed that whenever the heaviest battalions are skilfully handled they will win, whether the cause for which they are fighting is good or bad. Faith makes a difference, but its value depends not on its object but on its connection with a skilful control of material forces. Hitler's faith in himself is as powerful as faith in the God of the Bible since it is joined with an adroit handling of economic, political, and military power.

Furthermore, the laws which govern the world penalize most heavily not moral failure, but such matters as the lack of size and power. Denmark and Norway, Holland and Belgium suffer because they are small and are situated in the path of more powerful neighbors. Judged by moral standards they are superior to their conquerors, but that does not help them nor avert their agony. Nor does the consequence of the folly of a nation's rulers fall as heavily on them as it does on the rank and file of those whom they mislead.

The events of the last few months lend weight to such ideas as these. Yet it must be remembered that Amos and Hosea lived and wrote in times as dark as ours. The Bible was not written by men who lived sheltered lives, nor by people who closed their eyes to unpleasant facts. What would the prophets of Israel have to say to Mr. Davis and to us? Of one thing we may be certain—they had to face our problem and they did, and therefore they do have a message for us, a message which has stood the test of nearly three thousand years and is still finding a hearing today.

In the first place, they did not see anything at all disturbing in the idea of a God who ruled through immutable laws. Amos saw the Lord standing by a wall with a plumb line in His hand, judging Israel as a builder judges a wall, by an impersonal standard. In another passage he likens the actions of Israel's rulers to the folly of those who seek to plow the rocks with oxen, in defiance of well-known and inescapable conditions which do not change for any man. Nor does Hosea, although to him Jehovah is a God of love, differ in this respect from Amos—he tells his people that as they sow, so also they must reap, that to sow the wind means inevitably reaping the whirlwind. For him also the world is ruled by law, and he specifically rejects the idea that the consequences of transgression can be avoided by a facile repentance. Mighty as God's love is, it will not save Israel from the doom which its mad disregard of the laws of life has made certain.

But it is true that these prophets regarded the laws of the universe as morally based. Israel is to fall not because it is a small nation in the face of a great empire, but because it is a wicked nation. The great empire is itself also subject to the same moral law, for Jehovah is the Judge of all the earth. He has ordained the laws of the universe as means to ends which are both good and great, ends which are set up by love and justice. If we look at history not from the standpoint of the last six months or the last ten years, but with a longer view, there is at least as much ground for believing in the God of Amos and Hosea as in Mr. Davis's God of Hitler and Spinoza. They that take the sword perish by the sword, and the ideals of mercy and goodness, justice and righteousness do not perish, even though they are trampled under foot by the power politicians. Goodness has a durable quality which badness lacks—the eternal years of God do belong to truth and not to error. Adolf Hitler looks very large just now, but so did Napoleon a century ago.

Then the prophets have a decisive answer to the idea that God is just an indifferent spectator of the human scene. The central conviction of all the great prophets of every race and every age has been that they spoke for a God who was using them to plead with His people to obey His laws and thus to walk in the paths of righteousness which alone are the ways of true wisdom. If God does not compel mankind to choose the better part, He does not stand aloof and careless, leaving them to their fate. In the midst of all the turmoil which sin and folly have made of human life, the Lord God stands calling upon men to turn to him and be saved through the medium of those spiritual forces which tyrants scorn, to their own eventual undoing.

Finally, the God of Amos and Hosea is not primarily concerned with those ends which men exalt too highly. Mr. Davis tells us truly enough that the divine idea of morality may not be exactly like our own. Certainly we can reply that the same thing is true of the divine idea of success. It is from the God of Amos and Hosea that we have the invincibly rooted idea that it is better to lose by fair play than to win by foul. The tyrants may bestride the world, may deafen us with the crash of their bombs, dazzle us with the glitter of their pomp and circumstance. But they are tyrants. Spinoza taught us to look at things *sub specie aeternitatis*—under the form of eternity. If we do that we shall not be too sure that there is much substance to the kingdoms of this world and the glory thereof. And the crash of those kingdoms will not be fatal to our faith in a God whose kingdom is not eating and drinking but righteousness and peace and joy in the Holy Spirit

# "We're in the Army Now"

## HOUSE MILITARY AFFAIRS COMMITTEE QUESTIONS A WITNESS

CALVIN J. SUTHERLIN

As I sat before the House Military Affairs Committee, in Washington, it seemed to me that some of the Congressmen take it for granted that we are already in the army. The closed mind, typical of the militaristic mentality, has become the order of the day. As the committee spent some forty-five minutes taking turns at dissecting me, a lingering doubt crept into my mind as to whether the major purpose of the committee was to get information. Could it be that the committee did not want to hear different points of view, or are citizens already expected to become part of an American silent column?

The committee spent most of its time trying to convince me that I was wrong in entertaining a slight question about the definition of national defense outlined by the army in its effort to get conscription of American manhood. The attitude was: "How dare *you,* unacquainted with military matters, presume to question the infallibility of the army experts?" I said that the laboring people, and the church, I thought, were opposed to conscription because it was undemocratic, and because a large army and military caste had proven a source of internal trouble for European countries. "But was it not true that countries without conscript armies were taken over by totalitarian powers?" the chairman asked. I answered that France had had conscription and had relied on her army, but evidently it had not worked. Perhaps the church, peace societies, and labor had contributions to make to the definition of national defense.

Evidently this sounded unpatriotic to the committee, and I again thought—if there was time to think between the ceaseless cross-fire of recurrent questions—"We're in the army now. There is but one definition of patriotism acceptable today." Then came a familiar question. The phrasing is unimportant, but it ran like this: "Do you think it is patriotic to question the army's opinion of what constitutes national defense? Don't you appreciate what this country has done for you?" The next question was to have been: "Why don't you go back where you came from?" But I answered: "No one section of the population has a monopoly on patriotism. Labor, too, is patriotic. Personally I believe I appreciate this country, having known no other home. I believe that the experience of Europe, moreover, proves that it was not the laboring people who 'sold out' to the enemy. It was the generals in the army."

The making of one mold, into which one must pour his love for our country or be called unpatriotic, is now begun. Any who dare to state that there are different ways to express emotion will soon, I fear, face ostracism. All this reminds me of a worker friend who volunteered and fought in the last war. This veteran ex-private wrote to the editor, in the forum column of his local paper:

> Dear Tom:
>
> Last night I sneezed. My wife said, "God bless America." Now, Tom, this is going a bit too far. The savages beat their war drums to arouse their people to fight. We are civilized. We do it differently. We hire tin-pan alley to make our musical patriotism for us. Now, I love my mother. But do I go around singing, "Mother, I love you," all day, in order to show her my love? No. I show my love in other ways. I love my country, but I hate this "raukus" sentimentality. . . .

So his letter went. This is what I mean. This is the spirit manifesting itself in our country, a spirit not unlike that which compelled all Germans who refused to "Heil Hitler," to be the butt of a whipped-up national hatred. I pray that in our country we will not have a similar slogan which all must mouth or be cast aside as enemies of the state. But this is the spirit in Washington.

There is an assumption prevalent among the Congressmen that we are *now* at war. There is a consequent censorship in Washington. And so we find that the Associated Press, and the Connecticut papers, called in to the afternoon's testimony before the Committee, carried no mention of this *opposition* to the conscription bill, though no other Connecticut citizen, as far as I know, had testified. The papers did carry headlines about the opinions of General Shedd, and Colonel Knox, who testified in the morning preceding me, and on the following morning. Perhaps the opinions of one representing labor, or attempting to follow the dictates of a Christian conscience, are not important in the army's appraisal of life's values.

One interesting side-light picked up on our tour in Washington indicates the importance of the ministry *in* the army. As I read the Burke-Wadsworth conscription bill it seems to say that a minister who does not register will be fined up to $10,000, or face a five-year jail sentence. The minister is exempt from serving *after he registers,* we were told by one member of the House Military Affairs Committee, because "in a national crisis there is no more important service to the military than that which a minister in his pulpit can give." One supposes that that is true only if the minister says the right thing. Otherwise, his service to the army and national defense would have less military value.

Suppose that war is declared. The minister has registered with the military authorities. Suppose he proves not to be the most vital link in what the army considers to be the proper national defense, or in other words, suppose that he follows the dictates of his conscience and what he considers to be loyalty to God. He may make a suggestion that perhaps the army is not infallible on the question of national defense. Or he may want to point out some of *our* national sins. As I read the bill, he is in the army, *now,* and consequently will be subject to court martial by a military court. I have asked some Congressmen about this, and none have denied these possibilities.

We may assume that if the bill passes, we're in the army before the war starts, and if it does, there will be none of this "pacifist" nonsense to corrupt national defense. The lack of patience with opposing views expressed in the committee hearings indicates that some such idea is today in the minds of many advocating passage of the Burke-Wadsworth bill. It is therefore imperative that all Christians register their opposition to such procedure now, before intolerance has a chance to dam up free expression, and the first step is taken toward the destruction of democracy.

## SECRET DOCUMENTS DISCOVERED

The Work Projects Administration Historical Records Survey, in Boston, in its search for original source material, has made another 10-strike, with the discovery, under a pile of sand and gravel in a Tufts College basement, of unpublished secret documents of the Southern Confederacy.

These papers, many of them extremely valuable, and the whole constituting an important contribution to the bibliography of Civil War history are reprinted in condesed form in the Survey's latest publication—a "Calendar of the Ryder Collection of Confederate Archives at Tufts College."

The discovery of the papers and documents was made by Edward Marquette of Dedham, Survey field-worker, while rummaging around the basement of Miner Hall at Tufts College. The building custodian had informed him that he believed there were papers of some sort under the pile, but he did not know of what importance they were. Mr. Marquette notified college authorities of his discovery and permission was readily given to make an inventory of the collection. The present volume is the result of careful classifying and listing.

Once before in their existence these papers were lost. This was in 1865, after the fall of Appomatox, when southern leaders fled Richmond, leaving their secret documents in disorder about the floor of their headquarters. Rev. W. H. Ryder of St. Paul's Universalist Church in Chicago, on a search for valuable Civil War mementoes for the Soldiers' Home Fair, in Chicago, to aid disabled veterans, found the abandoned papers. They were put on display at the fair, and, upon his death, were turned over to Tufts College by Mrs. Ryder. How they found their way to the gravel heap in the basement, however, is not known.

Historians and students of Civil War history should welcome the latest publication of the WPA Historical Records Survey, throwing new light, as it does, on plans and activities of Southern leaders during those trying times when our country was torn by internal strife.

One of the most important of these papers is the celebrated Oldham letter, which figured in the inquiry following the death of President Lincoln, when some people suspected that a southern conspiracy had been responsible for the killing of the war-time Chief Executive. The letter, written by W. S. Oldham of Richmond, Va., and addressed to President Jefferson Davis of the Confederacy, outlined plans for a scheme to burn all northern shipping and to devastate important cities and towns. The plan provided for the carrying into northern cities of powerful explosive materials by unsuspecting parties.

The "Calendar" includes also a transcription of suggestions for the defense of New Orleans, offered by Major-General M. Lovell, commanding headquarters at New Orleans; confidential instructions for the evacuation of Morris Island, defending the entrance to Richmond, in 1863; many military reports of battles, written by Confederate officers; a copy of a pass issued by Lieutenant-General Ulysses S. Grant, on April 13, 1865, allowing a Negro boy to travel through the Union lines from City Point, Va., to Richmond; and many other valuable papers and documents.

The Confederate Prisons papers form an important and instructive part of the collection. Among these are morning reports of the Confederate States Prisons at Richmond, giving the number of prisoners of war, citizen prisoners, Confederates, deserters from Union ranks, and Negroes. There are also transcriptions of passes issued to various persons to visit Libby Prison in Richmond.

When the importance of Mr. Ryder's discovery was realized he was requested to place the papers at the disposal of the government, and he was called upon to testify at the inquiry relative to the conspiracy to assassinate President Lincoln and other government officials.

The Ryder "Calendar" has a preface by Carl J. Wennerblad, state supervisor of the WPA Historical Records Survey in Massachusetts; an introduction, outlining the various steps in the transition from the littered pile in the Confederate headquarters at Richmond to their present form; a general index, and a supplementary name index, which gives the names of persons appearing on casualty lists, muster rolls, and other records.

Cooperation in making the documents available for use has been given by President Leonard Carmichael of Tufts College, and Librarian Raymond C. Walkley; while valuable advice has been extended by Dr. Ruhl J. Bartlett, head of the Department of History at Tufts; and Professor Paul H. Buck of the Department of History at Harvard University.

## 10,000,000 LETTERS

GUY EMERY SHIPLER, JR.

Only lately has the average man come to realize radio's potentialities as a medium for education. He has long known its value as a disseminator of news and entertainment, but now he finds it a to be a mighty power for the swaying of man's mind. The recognition of the dangers implicit in a medium of such force may be new along city sidewalks and country lanes, but since the days when men dreamed dreams about wireless transmission, those who were to be responsible knew well how easily radio might become an instrument to destroy rather than to extend culture.

Since Niles Trammell, recently elected president of the National Broadcasting Company, was one of those pioneers, it was natural that in an interview with the writer on religious broadcasting he should dwell on its early history. He referred first to the formation of the NBC network for the purpose of the wider dissemination of religious, cultural and educational programs. "Ever since that time," the executive continued, "we have been working closely with religious organizations. It never has been, and never will be, a hit or miss proposition; it is a carefully worked out system. That is because we consider religion to be one of our most important activities."

The care and thought which go into religious broadcasts have not been wasted. In the past fourteen years, since they were first carried on the networks, NBC has received about 10,000,000 letters (unofficial estimate) from listeners to religious broadcasts. In his travels Mr. Trammell hears constant references to the various religious programs, all of which are well received. "Amazingly few" of the letters contain adverse criticism; instead, Mr. Trammell says, the company "has been impressed during all these years with the sincerity and enthusiasm of the response."

Mr. Trammell, who is a member of the Protestant Episcopal Church, was born in Marietta, Ga., forty-six years ago. He attended the University of the South, at Sewanee, Tenn., an Episcopal institution, and was a member of its Board of Regents from 1934 to 1937. From 1917 to 1923 he served in the army, after which he resigned and began

(Continued on page 862)

# *What's in the Movies*

★

LILLIAN WHITE

## "Foreign Correspondent"

"Foreign Correspondent" has such an important, current-events sound one would never dream it is just another spy story. And yet it is not fair to call it "just another spy story," for it is an exceedingly clever one. It is directed by Alfred Hitchcock, the English director who did "Rebecca" and "The Lady Vanishes." It reminds you of the latter in that they are both superior spy stories, though the plots and characters are quite different. "Foreign Correspondent" is said to be taken from Vincent Sheean's book "Personal History," but in skimming the latter, I found no similarities. I think the personal history ends before the present story even begins. "Foreign Correspondent" is contemporary although it has, apparently, an imaginary plot and set of personalities.

This film is clever in several ways. First, there is its finely etched collection of typically Hitchcock characters: for example, the innocent, friendly Latvian; Robert Benchley as the foreign correspondent; and the man who plays Van Meer. Then there is its complicated plot, like a knotted twine; its quick, light humor; and its feeling for photography. What wonderful sequences are the windmill ones! What good use Hitchcock makes of the cogs and wheels of the mill, with their creaking and beating, and the winding stairs! And in another part of the picture, what an interesting shot he makes of such an ordinary thing as a man—George Sanders—sitting in a chair. The humor, though a trifle risque in one spot, is not cheap and stupid like some of the suggestive humor recently introduced into pictures.

Admitting that "Foreign Correspondent" is entertaining, I for one resent the picturing of a peace organization as a cover-up for spies, and I also disagree with the advice to America given in the last of the picture. It goes something like this: Death is coming to London. The lights are going out. America, hang on to your lights. They are the only lights left in the world. Keep your lights burning. Cover them with steel! Wouldn't it be simple if freedom and democracy were something material that could be protected with steel!

## "March of Time: Gateways to Panama"

This recent issue of "March of Time" warns us of the danger of Germany getting a foothold in the islands of the Caribbean Sea, the gateway to Panama. The fact that the motherlands of some of these islands have been conquered, puts them in great insecurity, and the United States is the only country able to protect them, says "March of Time." The issue seems to appeal to mixed motives—the altruistic one of protecting these colonies, and the hard-headed one of taking care of our "vital interests" (not "March of Time's" words). Considerable footage is given to picturing the wretched conditions, in the French penal colony in Devil's Island, which make the prisoners a natural fifth column for Germany. This is an interesting illustration of the theory some people hold, that Fascism is a revolutionary movement against democracy, caused by weaknesses in the democracies.

## "Boom Town"

"Boom Town" is a wonderful example of the fact that it takes more than stars to make a clever film. Imagine—across the title shots of this picture parade, in immense letters, the names of Clark Gable, Spencer Tracy, Claudette Colbert, and Hedy Lamarr. Beside these, there are Frank Morgan and Lionel Atwill. It is the story of two oil men (Gable and Tracy) and their ups and downs in the oil game. It is really a glorification of the oil business and the men in it. Some of the men in New York offices, at the head of the corporations, used to be just wildcat oil drillers that struck some gushers, according to this picture. There is even a little lecture by the big-hearted Tracy explaining that Gable's oil monopoly, being tried in court, is really a good thing for the country, because it makes for conservation of oil. Gable, however, loses all his money, and at the end of the picture starts all over at wild catting, and the domestic bliss, lost in the big bad city of New York. The entertainment value of the picture is about as low as it could be made with four attractive stars.

## I Hate the Germans!

At the preview of "Mystery Sea Raider," a normally good-hearted young woman who sat beside me said, as the plot began to unfold, "I'll bet he's a German spy. I hate the Germans." Later on when the American ship ripped open the German submarine, I said, "That's bad for the men in the submarine." The young woman replied "I can't be sorry for the Germans." "They're people!" "I know, but I can't be sorry for them." This little conversation indicates that "Mystery Sea Raider" is excellent "defense" propaganda.

# *Everyday Living*

**WORLD FAITH?**

★

JOSEPH FORT NEWTON

Is there such a thing as a world-faith? Can there be? Are all the great religions, together, capable of giving the race the unity, direction and vision it so sadly needs?

Dr. Hocking, the Harvard philosopher—a devoutly religious man—has been writing about "Living Religions and World Faith"; and it is a thrilling study, giving a ray of hope.

Nor did he study the living religions at a distance. He visited many lands, learned the best in all faiths from their best and most saintly teachers; the only fair way.

One thing is sure, he tells us—no religion, as it now stands, is fitted to be a world-faith. Our own religion is no exception, as he shows us reverently and plainly.

Each of the great religions has much good and wise and beautiful truth which the others do not have. If, therefore, we are ever to have the world-faith we need, we must learn from others.

Have we the courage, the sincerity, the humility to sit at the feet of every saint, every sage, who has truth to tell us, and the wisdom and faith to make that truth our own?

Some few will, perhaps; but not the many—until exclusiveness has been excluded. Then we shall see that our different religions are only chapels in one cathedral of the soul.

As matters now stand, each of the great religions—our own included—is divided, and even subdivided, into all sorts of sects, each mistaking a part for the whole truth.

Thus the world stands helpless on the edge of an abyss, about to plunge to disaster, from which all the religion in the world seems unable to save us, before it is too late.

It means much to have a great man thinking such great thoughts, seeking a way to unity in confusion. His Holiness the Pope said similar words recently, which we hope he will follow up.

## PERSONS

★

Dr. Edgar J. Helms, executive secretary and superintendent of Morgan Memorial, and minister of the Church of All Nations in Boston, returned, on Monday of last week, to his home in Watertown, after a period of two weeks in the Palmer Memorial Hospital. His physicians say that he is suffering from physical exhaustion and must take time for a much-needed rest.

Rev. Martin Niemoeller, German Protestant pastor and former submarine commander, who was imprisoned by the Nazis for speaking freely from his pulpit against them, has as his cell neighbor, at the concentration camp in Oranienburg, according to the National Catholic Welfare Conference News Service, Rev. Rupert Mayer, S. J., well-known Munich priest and war hero.

Rev. Charles Emerson Burton, secretary emeritus of the General Council of Congregational and Christian Churches, died on Tuesday of last week, at the age of 71, at his home in Georges Mills, New Hampshire. Dr. Burton had served as the Council's secretary for seventeen years before his retirement in 1938. He was general secretary of the Congregational Home Missionary Society from 1914 to 1921; of the Congregational Church Building Society from 1916 to 1921, and of the Congregational Sunday School Extension Society from 1917 to 1921. Dr. Burton was editor of the annual Year Book of the Congregational and Christian churches from 1922 to 1938, and was the author of "Finding a Religion to Live By," "Manual of Congregational and Christian Churches," and "National Council Digest."

Rev. H. Chester Hoyt, who, on account of physical disability, was granted the retired relation by the New England Conference at its session held last spring in Westfield, is now a patient at the Veterans' Hospital, Bay Pines, St. Petersburg, Florida.

Rev. J. T. Cullum Blackmore, who recently returned to this country from England, expects to be with Bishop William F. Anderson at Buzzards Bay for the next month.

Myron C. Taylor, who some time ago was sent to Rome as President Franklin D. Roosevelt's special representative to the Vatican, has been instructed to return to America. According to newspaper reports, the question of his return to his post will be determined partly by the condition of his health and partly by the outcome of the Presidential election this fall.

Dr. William H. Ford, pastor of the Methodist Church at Mount Airy, Philadelphia, and Mrs. Ford have returned home after spending a month at their summer cottage in Dennisport. Dr. Ford is a brother of Dr. C. Oscar Ford of the New England Conference.

Rev. William C. S. Pellowe, superintendent of the Saginaw District of the Detroit Conference, whose interesting article on "The Lincoln of American Literature" appeared in the HERALD of July 24, was a caller at the editorial office on Friday of last week.

It is reported that Mary Bramwell Booth, daughter of General William Booth of the Salvation Army, has been interned in Belgium by the Nazi authorities. She is the head of the Army in that country.

R. H. Espey, for the past four years secretary of the Ecumenical Youth Commission, recently was elected to the general secretaryship of the Student Volunteer Movement. He succeeds in this office Rev. Paul J. Braisted.

Ernest W. Peterson, well known Methodist layman of Portland, Ore., recently wrote for the *Oregon Journal,* of which he is the editor, an article entitled "From Log Cabin to Episcopacy," in which he featured the high lights in the career of Bishop Bruce R. Baxter.

Rev. J. Scott Lidgett, long an outstanding figure in British Methodism, was eighty-six years old on August 10. Dr. Lidgett remains vigorous and active and still does a full day's work.

Earl J. Ellingwood, trustee for many years, and member of the choir of the Methodist Church at Littleton, New Hampshire, died on August 19. He was one of the city's leading business men and civic leaders. Both Mr. Ellingwood and his wife, who died only two months ago, were highly esteemed church workers. Rev. Franklin Frye of the Littleton church, and Rev. Frank Fletcher, a former pastor, officiated at both funeral services.

Sigrid Undset, Norwegian novelist and Nobel prize winner, arrived as a refugee in San Francisco, on Monday of last week. She had fled from Norway to Stockholm, and had then traveled through Russia on the Trans-Siberian railroad and crossed the Pacific on the "President Cleveland." She was accompanied by her twenty-one-year-old son, Hans.

Miss Eleanore Constance Hutchinson, daughter of Rev. and Mrs. Charles X. Hutchinson, Jr., and Walter Edwin Ainsworth were married on Saturday, August 31, in Danielson, Conn. Their engagement was announced a few weeks ago.

Rev. Edwin W. Sharp, a member of the New England Conference, retired since 1931, celebrated his eightieth birthday on Saturday of last week, August 31. With him for the occasion were his two sons, W. Howard Sharp of Hartford, Conn., and Rev. Mason W. Sharp of Dedham, Mass., and their families. Mr. Sharp served as district superintendent in the Vermont Conference for twelve consecutive years. His last charge before retirement was the Trowbridge Memorial Church in Worcester, Mass.

Lillian Wald, founder of the famous Henry Street Settlement in New York City, died Sunday in Westport, Conn., at the age of seventy-three. She had devoted her life to social reform. Besides establishing the Henry Street Settlement, which has served as a model for similar social service work in slum areas throughout the country, she founded the Visiting Nurses' Association in New York and originated the idea of the Federal Children's Bureau, established by Congress in 1908.

## EVENTS

★

Officers of the W. C. T. U. for the ensuing year, who were elected at the sixty-sixth convention of the organization, which met last month in Chicago, are: Mrs. Ida B. Wise Smith of Evanston, Ill., president; Mrs. D. Leigh Colvin, New York, vice-president-at-large; Mrs. Anna Marden De Yo, Evanston, Ill., corresponding secretary; Mrs. Margaret C. Munns, Evanston, Ill., treasurer; Mrs. Nellie G. Burger, Springfield, Mo., recording secretary.

Each year at Taylor University, Upland, Ind., before the opening of the school year, the administration of the university sets aside a day for special prayer in behalf of the work of the university. This year the annual Day

of Prayer falls on Friday, September 13. The university's ninety-fifth year opens on September 17.

To the question "What city in the United States has the largest per capita liquor consumption?" Frederic J. Haskin, in his "Information Service" column of the *Providence Journal,* recently made the following answer: "Washington, D. C., consumes the most liquor per capita of any state or city. According to the Distilled Spirits Institute, in 1939 the District of Columbia consumed 2,513,013 wine gallons of distilled spirits. From January to April, 1940, consumption amounted to 781,141 wine gallons." What a showing for the capital city of the United States!

Bishop G. Bromley Oxnam will represent American Protestantism on a radio program of an interfaith service for world peace which will be broadcasted on September 8 from 3 to 3.30 P.M., eastern daylight saving time, over the combined Blue and Red Networks of the National Broadcasting Company. Participants in the service from the two other major religious bodies in the United States will be Rt. Rev. Msgr. Fulton J. Sheen of the Catholic University of America, at Washington, and Rabbi Abba Hillel Silver of the Temple, Cleveland. Led by Bishop Oxnam, the studio audience and listeners from coast to coast will be asked to join in reciting the Lord's Prayer. A choir of eight voices will furnish music for the occasion, and the service will conclude with the reading of the President's proclamation setting aside September 8 as a day of prayer for peace, in which he said: "I urge the people of the United States, of all creeds and denominations, to pray on that day, in their churches or at their homes, on the high seas or wherever they may be, beseeching the Ruler of the Universe to bless our Republic, to make us reverently grateful for our heritage and firm in its defense, and to grant to this land and to the troubled world a righteous, enduring peace."

Mayor Fiorello H. LaGuardia of New York City, whose term of office expires in about one year and six months, recently made a vigorous attack against obscene literature, threatening to treat it as "garbage"—subject to collection by department of sanitation trucks—unless distributors withdrew the objectionable literature from New York newsstands. "I don't care how big you are," he told a group of publishers in his office, "you are not going to distribute filth and smut in New York, at least not for the next 18 months." The mayor listed 42 magazines whose decency he questioned, and described 34 of them as "filthy."

In 1915 the Northern Baptists had 1,487,923 members. The present membership is only 1,500,000, notwithstanding the fact that the population of the country has shown an increase of thirty-five per cent during the past quarter century. Commenting on the meager gain in Baptist membership, Dr. John W. Bradbury of the *Watchman-Examiner,* official organ of the denomination, observes: "Why is it that we are not keeping up with the growth of the population? It may be said that the foreign element in our population has grown much more rapidly than our native population. It may be said that a large number of our churches have had a constant struggle to hold their own. All of this is true, but we wonder if our lack of evangelistic zeal and the constant saying that is heard among us, 'Well, one church is as good as another,' do not account in large measure for our failure to grow and our constant losses."

"Volume one, Number one," of *The Methodist Woman,* the official organ of the Woman's Division of Christian Service of the new Board of Missions and Church Extension, has just come from the press. It has thirty-two pages and carries on its front cover a picture portraying "a typical Methodist woman" made from a sketch by George Schreiber, a Belgian by birth, who came to this country in 1928. Of the picture the artist says: "The woman represented on the cover is *the Methodist woman* as I visualize her after careful study of about thirty photographic portrait studies of women in this field. She represents kindness, charity, determination, and vision. She is obviously the 'executive type.' Yet, while her pose is an absolute relaxed one, she is symbolically facing her sphere of activities in various parts of the world. In her left hand she holds a file, in which are registered some of her plans and dreams for Christian work among the women around the world." *The Methodist Woman,* which is to be a monthly publication, is a merger of four magazines of the constituent churches of united Methodism, the *Woman's Missionary Friend, Woman's Home Missions, Missionary Record,* and *The Bulletin.* In addition to a main editorial entitled "The Methodist Woman," the first number of the new magazine contains interesting and informing contributions from well-known church leaders, discussions of plans for women's work, and news from various sections of Methodism. The subscription price of *The Methodist Woman* is fifty cents a year. The paper is published at 420 Plum Street, Cincinnati, Ohio.

"The Churches and the Havana Conference" is the title of an eleven-page memorandum prepared for the Department of International Justice and Goodwil of the Federal Council of the Churches of Christ in America, by Dr. Walter W. Van Kirk. From the various resolutions adopted by the conference he has selected three for careful analysis. They deal with "European Colonial Possessions," "Inter-American Economic Cooperation," and "Fifth Column Activities."

The Twenty-Fifth Annual Conference of the Fellowship of Reconciliation will be held at Chautauqua Institution, Lake Chautauqua, N. Y., September 6-8. "Pacifist Discipline in a World of Violence" will be the theme. In addition to addresses and reports, seven discussion groups will consider current problems of the pacifist in relation to his government, community, church, job, home, self-discipline, and the peace cause. Among the principal speakers and group leaders announced are Miss Muriel Lester of Kingsley Hall, London; Dr. Edwin McNeill Poteat of Cleveland, Ohio; Rev. Owen M. Geer of Dearborn, Mich.; Richard Gregg of South Natick, Mass.; and Rav Newton of the American Friends Service Committee, Philadelphia. John M. Swomley, Jr., youth secretary of the Fellowship of Reconciliation, and also vice-president of the National Council of Methodist Youth, will give a report of the pacifist activities of American youth, during 1940, at the Saturday morning meeting and also will lead the services at the Youth Campfire, Saturday night, and at the Youth Section Meeting on Sunday morning. The conference will be preceded by a five-day retreat for study, meditation, and prayer by the conference speakers and group leaders.

## With Our Writers

Ernest Fremont Tittle, Evanston, Ill.; minister of First Methodist Church.

Norman W. Twiddy, Stamford, Conn.; superintendent of the New York District of the New York East Conference.

William L. Stidger, Boston, Mass.; professor of Preaching Through the Radio and Books at Boston University School of Theology.

Calvin J. Sutherlin, New Haven, Conn.; state director of Labor's Non-Partisan League of Connecticut.

Guy Emery Shipler, Jr., New York City; news editor of *The Churchman.*

# THE WORLD OF BOOKS

## *A Reader's Road Map*

★

## The Baffling Kingdoms of the Mind

AN INTRODUCTION TO A CHRISTIAN PSYCHO-THERAPY. By J. A. C. Murray, B.D. Charles Scribner's Sons: New York. Price, $3.

THE ART OF COUNSELING. How to Gain and Give Mental Health. By Rollo May. Cokesbury Press: Nashville. Price, $2.

TRICKS OUR MINDS PLAY ON US. Mental Hygiene for the Plain Man. By Karl R. Stolz. Cokesbury Press: Nashville. Price, $2.

It would seem more than a coincidence that, while maladjusted minds multiply there have been more and more professions to reach beyond their traditional functions to aid unbalanced personalities in finding their equilibrium. Not only the physician, but the educator, the social worker, and the minister are now avidly seeking knowledge that will enable them quickly to recognize abnormal mental attitudes that they may, directly or indirectly, relate sufferers to professional psychiatric treatment.

From the pen of a British clergyman, Rev. J. A. C. Murray, comes "An Introduction to a Christian Psycho-Therapy." The mission of this book seems to be twofold. The author first sets out to enlarge the knowledge of the reader concerning the normal functioning of the human mind, the operation of the instincts, and the types of aberration of maladjusted persons. Next he describes certain proved therapeutic methods, emphasizing the relationship between these mental maladies, the procedures for adjusting them, and the Christian gospel itself. To furnish a Christian therapy is the mission of this book. To one who is willing to give its pages serious study, it will yield much in both knowledge and technique.

An American pastor, Rev. Rollo May, formerly in Christian Association work with students, has contributed a book, "The Art of Counseling," to the literature of mental health. As the title suggests, this book, in addition to setting forth some of the underlying principles, goes into considerable detail on how to set up a counseling program, how to read character, conduct an interview, and establish empathy between counselor and counselee. Typical problems are presented in the form of consultations actually carried on by Mr. May. Thus this work is not disappointing to the reader who wants to know "how it is done." While the references and illuminating notes indicate the author's familiarity with the writings and procedures of practically all the leaders in this field, the influence of Dr. Alfred Adler, with whom he studied in Vienna, is seen in both his theory and his procedure.

Another popular book which throws more light on mental hygiene is that of Dean Karl R. Stolz of Hartford School of Religious Education, "Tricks Our Minds Play on Us." The author talks directly to the victims of mental confusion, and tells them how they may work their way out of neurotic moods into normal, happy, mental health. After describing the wholesome, socially useful personality, Dr. Stolz, explores the nature of ten typical forms of abnormality, giving for each one his prescription for appropriate adjustment. To have done this in language that any person of ordinary intelligence can easily understand, is a notable accomplishment even for one who specialized in philosophy and psychology under Professors Starbuck and Seashore.

For the minister or other Christian leader, the merit of all three of these books lies in a common characteristic. Each author expresses the belief and works in the conviction that his greatest ally is One who called Himself the "Light of the World."

## Miscellaneous

THE BOOK OF PSALMS. According to the Eastern Version. Translated from original Aramaic sources by George M. Lamsa. A. J. Holman Company: Philadelphia. Price, postpaid, $1.50.

This volume is of a convenient small size with black type, well leaded. The Scripture is accompanied by an introduction explaining some of the difficulties encountered in the translation, and there are three illustrations of ancient manuscripts.

THE CHURCH AND ADULT EDUCATION. By Bernard E. Meland. American Association for Adult Education: New York. Price, $1.

With the aid of funds made available by the Carnegie Corporation of New York, the American Association of Adult Education is issuing over a five-year period a series of studies in the social significance of adult education in the United States. Fifteen publications with titles such as "The Museum and Popular Culture," by T. R. Adam; "Educating for Health," by Frank Ernest Hill, and "The Music of the People," by Willem van de Wall, have already appeared, and other studies are in preparation. The present volume is a survey of adult education as undertaken by the Jewish, Catholic and Protestant churches in the country, the methods used in certain cases, and some discussion of the aims and ideals of this movement.

BEYOND THE SENSES. By Charles Francis Potter. Doubleday, Doran & Company, Inc.: New York. Price, $2.50.

In Dr. Potter's opinion it is because of the traditional reluctance of scientists to "announce" a thing until it has been checked and rechecked, and also because of a scientific taboo surrounding the study of psychic phenomena, that so little publicity has been given to the remarkable discoveries on the subject of telepathy, which he considers to be a scientific fact, Dr. Potter was ordained in the Baptist ministry, then became a Unitarian minister, a teacher in Antioch College. He is the founder of the First Humanist Society of New York. After describing various experiments and experiences that determined him to study extra-sensory perception, the author tells of further research by himself and others, notably that of Dr. J. B. Rhine of Duke University, and discusses telepathy in its relation to science, religion, and conscience. Spiritualism, clairvoyance, and precognition also receive attention. Dr. Potter maintains that telepathy is of supreme importance to religion since the scientific proof of extra-sensory perception bridges the gap between the collection of chemical cells that phychologists call man and the man possessed of a "soul" who has the power to perceive in ways beyond the scope of his five senses. There is a final chapter on "How Telepathy May Change the World."

I, JOHN. An "Autobiography" of the Beloved Apostle. By Rex Miller. George Palmer Putnam, Inc.: Hollywood, Cal. Price, $2.50.

Here we have recalled to us the outstanding events in the first century of the Christian era, told by one of the chief participants therein. The story, couched as it is in present-day language, is clear-cut and valuable as a review of the life of Christ, but seems rather far removed from the spirit of the Bible narrative.

HOW OUR RELIGION BEGAN. By Edna M. Baxter. Harper & Brothers: New York. Price, $2.50.

Useful either for home use or as a course of study for pupils between the ages of eleven and sixteen, these discussions seek to clarify the Bible and provide a simple background for use in further study of the Scripture. Among the chapter headings are: "Some Egyptians Believe in One God," "Hebrews Learn from Egyptians," "Arks for the Gods," "The Home of the Dead," "How We Learn About the Past," "How the Hebrews Wrote Their Books." Numerous line cuts provide pictorial interest.

WRITE YOUR OWN TEN COMMANDMENTS. By Bernard Eugene Meland. Willett, Clark & Company: Chicago, New York. Price, $1.50.

It is disappointing when a professsor of religion is not able to supply the dynamic of religion to the building of a code of ethics. The good life will be won by a few individuals without resort to a personal God; but it can never be secure in society without faith in the character of God as the basis for human character achievement. This faith is not present in Professor Meland's volume of ethical counsel. The book is directed at those who look on morals as simply conventions which have no eternal rightness of themselves. The challenge to all such to find a key standard by which to build their art of living is well put, as far as it goes. But the author's conception of the Supreme Reality, and his isolation of the idea to the last few pages of his book, lack both adequacy and effectiveness.

## One Hundred Years of Methodism in Eastport, Maine

The one hundredth anniversary of the establishment of Methodism in Eastport, Maine, was observed at Blakey Memorial Methodist Church in that city, on Sunday, August 18, with two splendid services; that in the morning being devoted to the anniversary itself, and the one in the evening to the history of the church. In each, the musical numbers were of outstanding value and the addresses and all other features contributed notably to the interest of the occasion.

C. F. Butterfield

Congregations at both services taxed the seating capacity of the auditorium, other churches cooperating, particularly in the evening, by limiting the length of their own services. The writer, pastor of the church, who planned the centenary observance, presided at both morning and evening services. The church building, newly repaired, and painted outside, and in excellent condition, presented a most attractive and creditable appearance. In the interior the only decorations were lovely bouquets and groupings of flowers.

At the morning service, one of Eastport's own sons—Benjamin L. Whelpley, a famous composer and teacher of music, and for twenty-five years organist at Arlington Street Church in Boston, played the organ prelude and postlude, choosing classical selections which he interpreted with his accustomed mastery. He also played the accompaniments for the vocal selections, including a soprano solo by Mrs. Ina N. Emery of Kezar Falls, Maine, and a duet by Mrs. Emery and Miss Margaret Strout, both former parishioners of the pastor. Mrs. Emery delighted the audience with her rendition of Hamblen's "Trust in Him," and the duet "Resignation," was also keenly appreciated.

Prayer was offered by Rev. Ernest Heywood, pastor of Knight Memorial Methodist Church, Calais, and the anniversary sermon was preached by the district superintendent, Rev. John G. Rogers of Bangor, who delivered an inspiring address from Ephesians 5:27, "A Glorious Church," in which he commended the work done here as an example of loyalty to a home institution. He spoke of the influence of the home and church on human life and character. Mr. Rogers is a native of Wales, and many members of his family are living there in constant danger of injury or death from aerial bombardment. He referred to them in pointing out the blessings people here enjoy in their freedom from attack by totalitarian and godless powers.

A list of more than forty names of contributors from outside of Eastport was read, some of them as far away as San Francisco and Honolulu, showing the wide-spread influence and power of the home church.

An organ recital was given, at the evening service, by Mrs. Ernest Heywood, a talented musician. Mrs. Emery sang "The Plains of Peace," by Barnard; Mr. Taylor of Woodland sang "The Stranger of Galilee;" and Mrs. Emery and Miss Strout sang the duet "Hold Thou My Hand," by Briggs. The invocation was given by Rev. J. S. Williamson of Pembroke. Greetings from other Methodist churches in this vicinity and also greetings from the local churches were eloquently voiced by several ministers. The pastor read the list of local contributors, which numbered over ninety, and the contribution of the Ladies' Aid Society, whose determination to see the Methodist Church open again carried them forward, under the presidency of Mrs. Catherine Savage, to pay an indebtedness of $950 during the past three years, although there was no pastor.

The historical address was given by the editor of the local weekly newspaper, Roscoe C. Emery. He cited the fact that the first meeting house, built in 1794, was a community church until 1802, when the Baptist society was established and took over the building, conducting meetings in it until 1814, when it was removed to the present site of the Methodist Church. They occupied it until their new church was dedicated in 1837. A Methodist class was formed in 1838, by the Methodist pastor at Robinston, where a church had been established in 1837. Out of this came the formation of a Methodist Church, on May 2, 1840, when the first quarterly conference took place.

The Methodists bought the old church of the Baptists in 1842, and there was great activity and progress, many new members joining the new society. The Civil War had a disastrous effect on the church and it was somewhat disorganized for several years after Lee's surrender. In 1868, Rev. Abner S. Townsend was sent here, and under his able and devoted leadership the congregation was restored, and its influence and activities extended in every direction. The name of this pastor, the historian relates, should always be held in affectionate and grateful remembrance by Methodists in this section.

Blakey Memorial Methodist Church
CELEBRATES ONE HUNDREDTH ANNIVERSARY

A substantial bequest to the church by L. C. Blakey, became available in 1882, and in 1884 the ninety-year-old building was torn down, and, on the same site, the present church building was erected. It was dedicated on June 14, 1885. It is interesting to note, as Mr. Emery showed in his address, that not only is this Methodist Church located on the site of the first building used for worship in Eastport, but actually has incorporated into its structure, some of the timbers of that building.

The present pastor served from 1912 to 1918. Though retired, stilll he accepted the position as pastor this spring, and under his direction funds have been raised and the bills paid for the exterior repairs and painting. The next step, which is nearly completed, was the remodeling of the old vestry into a chapel and social room, to be called, in honor of this hundredth anniversary, "Centenary Chapel." The dedication of this unit will take place in a few weeks ago.

I close with the words of Mr. Emery: "Finally, those who remain faithful to the Methodist tradition feel that this church has been too deeply consecrated by the sacrifices of those who have worked in and for it; that there have been too many conversions, baptisms, christenings, and other major experiences of spiritual life, too many joys, and prayers, and tears; too much of the expenditure here of all that makes life significant, and of life itself, for its abandonment now. The plan is to go forward, not in competition with other churches, but in cooperation with them, to the end that the religious and moral level of life here may be maintained and the kingdom of the common Master may be advanced."

Chester F. Butterfield.

## Hedding Campmeeting

The seventy-eighth session of Hedding Campmeeting came to a close Sunday evening, August 25, with the traditional outdoor candlelight service, beautiful and inspiring. It was the close of what was regarded generally as one of the best campmeetings in recent years. The services were very well attended, especially on the two Sundays and on Wednesday, Women's Day, when Chautauqua Hall was well filled. One of the fine things about the attendance was that most of the churches in the Southern district were represented at one time or another during the week.

The program for each day began at seven o'clock with Morning Watch on the steps of Chautauqua Hall, which proved to be one of the warmest places on the grounds, during an extremely cold week. These helpful services were led by both ministers and laymen.

The opening Sunday was observed as World Mission Day, with Bishop Edwin F. Lee of Malaya and the Philippine Islands giving the morning and afternoon addresses. Dr. Robert A. Colpitts of Melrose, evening preacher for the week, gave the first of his sermons on Sunday evening.

Monday was Children's Church School Day. More than 175 children and young people took some part in the program, the Chesterfield delegation coming the greatest distance—96 miles. Rev. and Mrs. Reginald B. Nichols of First Church, Methuen, had entire charge of the morning talent program and the afternoon parade and sports program. On Tuesday, Bible Day, Dr. Frank K. Singiser, executive secretary of the Massachusetts Bible Society, was present to give a Bible lecture, and a fine sermon on the theme "This is My Father's Business."

Wednesday brought almost 300 women to Hedding for a carefully planned and very helpful series of meetings. A panel discussion on various phases of women's work in the church, a number of one-minute presentations of projects proven successful in local societies, and addresses by Miss Annie G. Bailey and Mrs. Alva R. Mullins, both of Boston, were features of the program.

Thursday was designated as Laymen's Day. Actually, every day might truly have

been called Laymen's Day, because laymen presided at and participated in many of the services of the week. Addresses were given on this day by Rev. Harold E. Mayo of Winchester, N. H., and Mr. Edward P. Gates of Belmont, Mass. Brief addresses on "My Minister" and "My Laymen," and a panel discussion on the subject "Methodist Laymen at Work," were other high-points of the day.

On Friday, Methodist Day, the superintendent of the Northern district, Rev. H. Daniel Hawver, reported on the General Conference at Atlantic City. The afternoon preacher was Rev. Herbert J. Foote, field agent of the Preacher's Aid Society.

Youth Day was observed on Saturday. A good number of young people were present for the week-end. At the morning session, presided over by Miss Winifred Ellis, District Epworth League president, thoughts and plans were profitably shared. Rev. Brownlow L. Thompson of Enfield and West Canaan, N. H., was present to lead a discussion on "The New Set-up for Methodist Youth."

The final Sunday was truly a "Victory Day," with large congregations, stimulating messages, and a splendid spirit prevailing. Dr. Colpitts gave the morning and evening sermons, and Dr. Archey D. Ball of Hackensack, N. J., preached in the afternoon.

Each morning of the first three days Mrs. Philip S. Nason led a Women's Mission Study group, and on the last three mornings Mrs. Mullins led a discussion of the Woman's Society of Christian Service. At the same hour a minister's conference was held. The Children's Hour each day was conducted by Mrs. Ralph H. Kimball. Every evening a campfire service brought the day's program to a close. Vesper services were held at Vincent Rock on three occasions. On Saturday evening the concert program was given by a group of talented musicians from Haverhill. In conjunction with the campmeeting, a boys' camp was conducted through the week by Rev. Reuben S. Holthaus of Salisbury and Rev. Eugene C. Williams of North Haverhill, N. H. Twenty-three boys were in attendance.

Dr. Colpitts made a great contribution to the campmeeting by his fine Christian spirit, his genuine interest in people, and his vigorous and earnest preaching. The presence of Miss Margaret Hermiston, missionary, soon to return to India, aided considerably in maintaining a high spiritual level throughout the campmeeting. Rev. Ralph H. Kimball, pianist and organist through the week, and a number of others, individuals and groups, enriched the meetings with their music.

At the closing service, as was fitting, appreciation was expressed for the great work of Dr. LeRoy W. Stringfellow and Mrs. Stringfellow, in planning for and carrying through such a meaningful and forward-looking campmeeting. SVEN A. LAURIN.

## Summer Assembly at Laurel Park

Notwithstanding the hurricane damage of nearly two years ago, Laurel Park, Northampton, still remains a beautiful spot. Here the Western Massachusetts Summer Assembly and Institute was held from August 17 to August 25. The opening day, Saturday, was given over to registration of students and a get-acquainted social for faculty and students.

Sunday morning, the sermon was preached by Rev. Arthur Hopkinson, pastor of the First Methodist Church, Lynn. His subject was "The Discipline of Hope." At the afternoon service, Bishop Edwin Holt Hughes, known and loved by all Methodists, preached a sermon of great power on the subject "Remember not the Sins of my Youth." In the evening a peace play, "Defeat in Victory," based on the ancient story of Jephtha, was presented by the Wesley Church players, directed by Mr. and Mrs. Leon Hutchins.

The entire program was under the able direction of the superintendent of the Springfield district, Dr. Charles W. Jeffras, who also presided at the assembly services each evening.

The assembly preacher for the week was Rev. Amos Thornburg, pastor of Mathewson Street Methodist Church, Providence, R. I. He preached five evenings, taking for his general theme "God Spoke to Me," and for his subjects: "On the Plains," "At the Foothills," "In the Canyons," "At Timberline," "At the Summit." The sermons were based upon Mr. Thornburg's travels in the far west. From these experiences he drew most helpful lessons for Christian living. Mr. Thornburg also taught a class in Great Christian Teachings.

The music for the week was again under the efficient direction of John T. Bone, director of music in First Methodist Church, Somerville. Mrs. Marion Bone, organist at Starrett Memorial Methodist Church, Athol, was accompanist. Mr. Bone taught a class in choral singing, each day, and led the singing at the assembly services. On Saturday evening the choral group gave several selections, and Miss Christine Coleman of Orange, well-known dramatic reader, gave a very impressive reading from the play "Abe Lincoln in Illinois." It was an evening of real inspiration. Following this program, the members of the Institute had a very impressive communion service in the lovely Memorial Chapel. This was in charge of Dean Cooper, assisted by Rev. Reuel K. Rust and Rev. Bernard C. Graves.

The dean of the Institute was Rev. Chester A. Cooper, pastor of the Mittineague Methodist Church, West Springfield, and he carried on his work in a very able manner. Miss Irene Freyenhagen was secretary to the dean. Mrs. Charles E. Burt of Asbury Methodist Church, Springfield, again served as dean of women. Miss Ruth Moore of Westfield, was registrar, and Miss Doris Duperrault, also of Westfield, was her assistant. Dwight H. Eaton of South Hadley Falls was business manager, and William French of Granby was assistant business manager.

Classes were offered in the following subjects: The Sermon on the Mount, Introduction to the Prophets, Methods of Leading Primary Children, Acquainting Youth With Christ, Missions, Modern Frontiers in American Methodism, Youth in the New Church, Art in Religion, Heroes of Methodism, Great Christian Teachings, Understanding Ourselves, Choral Singing, and Journalism. Rev. Fred Smith of Shelburne Falls taught the class in journalism and also edited the daily paper, *The Laurel Leaf.*

Among the faculty members who had been at Laurel Park in previous years were Rev. and Mrs. Arthur Hopkinson, Jr., of Amherst, Rev. Wellington C. Pixler, Miss Elizabeth Wyman, Rev. Roger S. Guptill, and Miss Barbara Bush. The new members of the faculty were Rev. Carl J. Webb, pastor of Copley Methodist Church, Boston, Miss Sarah E. Evans of Philadelphia, representing the Board of Missions, Rev. Bernard C. Graves, pastor of the Wellington Community Church, Medford, Mass., Rev. Samuel W. J. Walsh, pastor of the South Hadley Falls Methodist Church, Rev. R. S. Chafee, pastor of the Florence Methodist Church, and Rev. Tsin-Pao Yang, also representing the Board of Missions.

The Junior Institute was in charge of Miss Gene Bennett and Miss Larry Ford. Rev. Arthur Hopkinson, Jr., served as master counsellor of the senior institute; Rev. Reuel K. Rust, pastor of the Methodist Churches at Leyden and East Colrain, was in charge of the bookstore. Rev. Walter O. Terry, pastor of the Westboro Methodist Church again served as manager of the dining hall. William Sharland of Westfield was director of recreation. Each afternoon there were periods of free recreation and planned recreation. There were also tournaments in tennis, horseshoes, and checkers, and soft ball games.

Women of the district had two special days. On Wednesday morning the Woman's Home Missionary Society had charge of the program, with Rev. Ezra Cox of Philadelphia as the speaker. In the afternoon, the Woman's Foreign Missionary Society had charge, and the address was given by Rev. Tsin-Pao Yang.

Friday was Ladies' Aid Day, with two meetings. At the morning service the

BIBLES
Read daily by millions!
Call, or write for catalog.
MASSACHUSETTS BIBLE SOCIETY, 41 Bromfield St., Boston

**The Franklin Square House**
11 EAST NEWTON STREET, BOSTON, MASS.
For thirty-eight years, young business women and students living in Boston have enjoyed the comforts and the home-like atmosphere provided by the Franklin Square House. Accommodations at very reasonable rates, with complete service, are made possible by an endowment fund. A booklet giving full information may be had by addressing The Registrar.

**TAKE SUN-GLOW TABLETS Regularly**
These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D—with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUGSTORES
40 for 50c 100 for $1.00
Brewer & Company, Inc.
Worcester, Mass.

peaker was Rev. Roger S. Guptill, and in the fternoon, Rev. Amos Thornburg.

During the year a new store and dining all had been built, which added greatly to he convenience of all who were on the rounds. The dining hall was filled for the anquet on Thursday evening, at which ime sincere expressions of appreciation were iven to all those who had worked to make he week a success.

The registration was not as large as in ome years, owing to the fact that many young eople who had previously attended are now mployed and could not be present. There was, however, a fine group of high-school age and older young people. In spite of the cold weather, the congregations were very good, and the attendance and the spirit of the week showed that Laurel Park is still a place of inspiration and instruction for both young people and adults.

Sunday, August 25, was the closing day of the assembly. Rev. Harry Belmont Hill, pastor of the First Methodist Church, Winthrop, was the preacher, and he delivered a most helpful sermon on the question "What Is Your Life?" In the afternoon, at the final service, Dr. Bernard C. Clausen, pastor of the First Baptist Church, Pittsburgh, Pa., held the close attention of a large congregation, preaching on the subject "Spiritual Diabetes." He urged his listeners to share with Jesus His compassion for suffering humanity.

Following the sermon, Dean Cooper presented certificates and diplomas to the members of the Institute. Then, after the singing of one verse of "God Be with You till We Meet Again," the benediction was pronounced by Dr. Jeffras, and the Laurel Park Institute of 1940 was ended.

## Cooperatives and Adult Education

"The measure of the strength of the cooperative movement everywhere is the adult education movement associated with it," L. F. Warbington, director of education for the Ohio Farm Bureau Cooperative Association, declares in an article, "Are the People Ready to Rule?" in the September issue of *Common Sense*. "While the cooperative movement itself has been widely publicized," he says, "the development of the technique of group discussion, which has frequently run parallel with it, is little known."

Pointing to the essential part adult education plays in the cooperative movement in Scandinavia, Mr. Warbington continues: "Here again Sweden has pioneered, with 15,000 study groups in operation, numbering nearly 200,000 members. . . . A similar but less spectacular development has been taking place in America. American cooperatives now number 2,000,000 members, transact a volume of business annually of $600,000,000, and serve as distributors, wholesalers, and producers of innumerable goods and services. . . . A great part of this recent growth of cooperative enterprise is attributable to the adult education program that started four years ago with four discussion groups."

"Four years ago," the article states, "four groups of Ohio farm families, consisting of twelve families each, began to meet regularly in their homes to discuss public issues of direct concern to them—local problems of farming, community affairs, cooperative buying and selling, legislation, local, state, and national government. . . . Their meeting around a common interest stirred a feeling of neighborliness. As they met each month they dealt with more important problems.

"From the influence of these four groups, approximately 600 similar ones, involving nearly 7000 families, have been organized in Ohio. Their influence has been felt in other states: in Minnesota, Missouri, Kansas, Wisconsin, New York, Maryland, Michigan. And hundreds of other groups, including thousands of families, are embarking on an experiment that may prove of national significance."

"At first glance this represents only the spread of a successful technique of adult education. Is it possible," Mr. Warbington asks, "that it represents a new technique for making democracy effective?"

HEADQUARTERS for CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
121-23 ARCH ST. PHILADELPHIA, PA.

. . . A book with a contemporary challenge . . .

LET THE CHURCH BE THE CHURCH

ELMER GEORGE HOMRIGHAUSEN

• A volume of sermon-addresses delivered before many and various Christian groups, all of which aim to help the Christian Church recover its fundamental nature, message, and task.

• Since the revitalization of the Christian faith must begin with individuals and in the local Church, these messages seek to interpret the Great Tradition of the Christian faith in contemporary terms. This is not a book of plans, so much as it is a series of direct expositions and challenges. It is surcharged with militant faith in Jesus Christ as the answer to man's predicament. $2.00

*Order from the nearest Address*

THE METHODIST PUBLISHING HOUSE
(The Methodist Book Concern)
NEW YORK CINCINNATI CHICAGO
Boston Detroit Pittsburgh Kansas City San Francisco Portland, Oregon

## World-Wide Communion Sunday

JOHN S. CHADWICK

In this day of world bewilderment and well-nigh despair, the church of Jesus Christ alone has a message of "Peace on Earth." And for those who are of the company of the followers of the Prince of Peace it is a time of searching of soul as we face the issue whether we have been faithful in teaching and in living the message the Head of the church has given us to declare to men. We cannot put aside the indictment that the church has failed of its duty, of its high privilege, through the years gone. Had we been faithful always in proclaiming His truth, in living His ideal of human brotherhood, would world humanity today carry the heavy burdens war has brought?

As the message to all the churches of our land and of the world declares, "in our badly shattered world, wounded by war, and frightened by force, it is our high privilege to emphasize the unity of all followers of Christ at His table, and to point out the only sure hope of our humanity, the power of redemptive love of which the holy communion is a reminder."

The call to the churches is that on Sunday, October 6, there be a world-wide observance of the holy communion. It is our answer to the forces of organized hate that not only threaten the peace and security of all nations but challenge Christian ideals and principles.

One of the objectives is that each local congregation of every evangelical denomination throughout the world shall seek to have every member present at its own communion table on this day. Those members not able to attend because of illness or old age, should have the holy communion taken to them. No one should be overlooked. Each minister and local congregation should so plan that every member may participate in this sacred service, and thus have fellowship with all followers of Christ about "His Table of Remembrance." In order to secure the presence and participation of the entire local church membership on October 6, it is suggested there be sent out, two by two, a group of workers on Sunday afternoon, September 29, to visit every member of the congregation and request his presence on the following Sunday. This observance is being sponsored by the Federal Council of the Churches of Christ in America, New York City, and the World Council of Churches, headquarters in Geneva, Switzerland. The Methodist General Conference of 1940 gave its pledge of cooperation in this program, and called on Methodists of every land to use the opportunity World-Wide Communion Sunday brings to all Christians.

The General Commission on Evangelism of The Methodist Church, headquarters, Doctors' Building, Nashville, Tenn., urges each church to observe this World-Wide Communion Sunday. If any pastor desires special literature for this Sunday, he should write to the Department of Evangelism, Federal Council of the Churches of Christ, 297 Fourth Avenue, New York City.

This is more than a call to Methodist people to have part in a service of one day. We enter upon the fall campaign in all our churches; this offers opportunity to every pastor to launch the program of the next several months with increased numbers in attendance, and our people having part in an impressive service that will bring to them the challenge of their Lord to a rededication of their lives to His service.

# Church-Wide Pastors' Conference

NAT G. LONG

From twenty-four annual conferences and nineteen states, 275 persons gathered at Lake Junaluska, N. C., August 6-11, to attend the Church-Wide Pastors' Conference presented by the Board of Education and the Board of Publication of The Methodist Church. Acting for the Boards, Dr. W. F. Quillian was in charge.

Dr. Edgar S. Brightman, Professor of Philosophy at Boston University, delivered four lectures: "An Airplane View of Philosophy of Religion," "Religion and Totalitarianism," "Religion and Individualism," and "Religion and the Kingdom of God."

Dr. Brightman declared that through faith and reason we arrive at the conviction that God is seeking to establish a cooperative social order. Two principles at work in our world are thwarting God's purpose. One is the principle of totalitarianism, the other is the principle of individualism. Each principle has in it both good and bad. It is the overemphasis of the bad in the employment of each principle which prevents the establishment of the cooperative social order.

Totalitarianism declares that the whole of a thing is more important than any part. The Nazis say, "The common welfare is ahead of the private welfare. We used to live in an age of 'I'; now we live in the age of 'we'." They subordinate the individual and his rights to the welfare of the state.

There is some value in totalitarianism. Indeed, our Christian religion is essentially totalitarian. There is one God over all; he has one purpose; he has a planned economy; he asks for absolute obedience; he says, "Obey my law, or perish!" Totalitarianism is to a large extent unselfish; Germans unselfishly do what the state demands. It is powerful and efficient because of concentration of purpose; it is a revolt against the tendency to anarchism; it demonstrates the power of faith; witness, for instance, the fact that in 1923 Hitler was in prison. With nothing to back him except his faith, he wrote "Mein Kampf."

But there are serious defects in totalitarianism. It overestimates the worth of leaders; it under-evaluates the common man; it subordinates all forms of culture to military and economic ends; it subordinates reason to emotion. Hitlerism is totalitarianism at its worst. It brings disaster to the world. Individualism declares the individual valuable for himself, that he is an end in himself. There is value in this principle. Our Christian religion exalts the individual. It is true that all our action, initiative, our responses, are individual. There is no such thing as the social mind. Only individuals think. Goodness or badness exists only in individuals. No group ever does anything except as individuals do something.

But individualism, like totalitarianism, has serious defects. First, extreme individualism ignores the fact of one's dependence upon society, the universe, God. It gives one a false sense of his independence. Second, the extreme individualist thinks that the source of all power is within him. Third, he fails to grasp the principle of cooperation. Take individualism too far, and you have anarchy. Let men overemphasize self, let them live for self-gratification, and you get a social order like ours—like capitalistic exploitation. Let a nation overemphasize its own rights, and you have anarchy in the international realm. Extreme individualism, like totalitarianism, brings chaos to our world.

Obviously, the world cannot live either by totalitarianism or by individualism. Either will be ruinous. But there are values in both. We need a synthesis of the two principles in which the values of both will be realized and the evils of both will be omitted. Such a synthesis can be had in the kingdom of God. In God's kingdom, the totalitarianism will be that of the all-wise, all-powerful God, not that of a Hitler. In God's kingdom, the individual will be exalted; society will exist for the welfare of the individual; but the individual will recognize his dependence upon society and upon God; forgetting self, he will labor for the welfare of others. In the kingdom men will labor cooperatively to bring to pass God's will. This kingdom must have now and always our supreme loyalty.

Dr. Arthur W. Hewitt, famous country preacher of Vermont, delivered four lectures: "God's Backpasture," "What Is Wrong with the Country Church?", "My Heart's in the Highlands," and "The Steeples and the Stars."

Dr. Hewitt declared that there are 10,000 villages in the United States without any church whatever; there are 30,000 villages with no pastor, resident or absentee. There are 52 millions of our people living in rural areas. For every 32 million people in the country, there are 4 million more children than for every 32 million people in the city; 80 per cent of the leadership of the church has come from the country in the past; 70 per cent of the members received by letter into the city church came from the country church. Within twelve years a generation from the first grade through the high school comes and goes. If we neglect the large numbers of country children, the moral and religious future of our country will be dark. Six things are wrong with the rural church, according to Dr. Hewitt: First, terrible economic stringency; second, invincible ignorance—the ignorance of bishops, district superintendents, and other leaders as to the importance of the country church; third, ecclesiastical man-slaughter—the appointing powers send their most poorly trained men to the rural areas; fourth, fatalistic pessimism—especially the lack of hope for the country church on the part of the appointing powers; fifth, pious immorality—the "cussedness of the saints;" sixth, contentment with colonial isolation—we have not tried to reach with the gospel the last man in the most country district.

Dr. Burris Jenkins, pastor of The Com-

*As you face life's sunset . . .*

**YOU FACE OLD AGE WITHOUT FEAR**
**WHEN YOU ARE PROTECTED BY ANNUITY AGREEMENTS of the AMERICAN BIBLE SOCIETY**

**The annuity plan of the American Bible Society means . . . Security in Old Age . . . Freedom from Worry . . . a Steady Income . . . Permanent Satisfaction.**

**For nearly ninety years the Society's checks have brought security in spite of disturbing world conditions. A check semi-annually would mean much to you! In addition you have the satisfaction of sharing in the work of making the Bible more widely available throughout the world.**

***The booklet, "A Gift That Lives", explains the plan.***

AN INCOME ASSURED — MAIL THIS COUPON TODAY

AMERICAN BIBLE SOCIETY, Bible House, N.Y.
Please send me, without obligation, your booklet M 20 entitled "A Gift That Lives."

*Name* _____

*Address* _____ *Denomination* _____

*City* _____ *State* _____

**Rent Insurance**

will pay you the rental value of your house while untenantable because of FIRE

**It keeps a roof over your head**

**KIMBALL, GILMAN & CO.**
**137 Milk Street, Boston**

**New England Methodist Historical Society**

581 Boylston Street, Boston, Mass.

FOUNDED BY OUR FATHERS! SIXTIETH YEAR OF SERVICE!

Help us to cherish and preserve this Treasury of Methodist History by your interest and influence!

Every church and every Methodist may have a part in this essential work.

Visit our Library Room!

*Write for information!*

Books new and old solicited. Legacies needed. New members welcomed.

THE METHODISTS ARE ONE PEOPLE, UNITED FOR ACTION.

**Your Church Can Easily RAISE MONEY**

It's surprising how much money can be raised, quickly and easily for any church purpose with our Christmas Card Plan. Many Churches have earned several hundred dollars in a few months. Take orders among members and friends for appealing $1 Box Assortment of 21 Christmas Cards—with 24 extra Metallic Gold Effect Seals free—can be used to "personalize" cards to Mother, Dad, Relatives and Friends. Make up to 100 per cent profit and Extra Bonus! Also special Religious Assortment with Bible Text Cards. Personal Christmas Cards with sender's name at **50 for $1** retail. Write for details. Samples on approval.

**FRIENDSHIP STUDIOS**
877 Adams Street Elmira, N. Y.

unity Church, Kansas City, delivered four ctures: "The Beauty of the New Testament," "Let's Build a New World," "The ommunity Church Idea," and "Coming vents Cast Their Shadows." Among other hings, Dr. Jenkins declared that the only ay to build a new world is on the basis f the simple principles of Jesus, such as the meek shall inherit the earth," "do nto others whatsoever ye would that they hould do unto you," "whosoever would be reat among you, let him be the servant of ll." The most practical program for Christianity in building a new world is the Social Creed adopted by the Federal Council of Churches, and endorsed by the Catholic Welfare Board and the Council of Jewish Rabbis.

Bishop W. W. Peele spoke on "The Major Objectives of Methodism," and he gave the closing message of the conference. He declared that again Methodism must emphasize Christian experience and Christian living, evangelism, Christian education, and world missions. These are the things which have made Methodism great; these are the things which will keep Methodism great.

Music was furnished by Professor Walter Vassar of Greensboro College, and his choir. Devotional services were led by Dr. W. A. Stanbury, Bishop W. N. Ainsworth, Rev. M. T. Smathers, Bishop James A. Cannon, and others. Many declared this conference the best yet presented at Lake Junaluska.

## Bibles for War Victims

Dr. Robert E. Speer is chairman of a National Sponsoring Committee for the American Bible Society now engaged in raising an emergency fund of $150,000 with which to provide Scriptures for those countries usually supplied by foreign Bible societies, now drastically affected by war.

Three-fourths of the world's missionary supply of the Scriptures has come from the British, Scottish, Dutch, French, and other European Bible Societies. Copies are immediately needed for refugees and prisoners of war, for soldiers, for the wounded in hospitals and to maintain the supply to American, British, French, and other missions in Asia, Africa, the Near East, and Latin America.

The American Bible Society has just received the first word from the Dutch Bible Society, since Holland was invaded. Dr. H. C. Rutgers, general secretary of the Dutch Society, states that in the situation with which they are now faced they cannot support, in any way, the work of their society in the Dutch East Indies. He adds: "This our anxiety overshadows all other fears. We urgently solicit your help, trusting that our call will receive whole-hearted response." There has been no word from the Bible Society of France.

Other members of the National Sponsoring Committee are Rear-Admiral Reginald R. Belknap, General Evangeline Booth, Dr. Arthur H. Compton, Mrs. Calvin Coolidge, Hon. James J. Davis, Major-General Robert C. Davis, Bishop Edwin H. Hughes, H. V. Kaltenborn, Rev. Frederick H. Knubel, Governor Herbert H. Lehman, Mrs. Dwight W. Morrow, John R. Mott, William Lyon Phelps, Rev. George W. Richards, Hon. Daniel C. Roper, Hon. Morris Sheppard, Amos Alonzo Stagg, Bishop Henry St. George Tucker, William Allen White, and Miss Mary E. Wooley. The fund is also endorsed by the Committee on Foreign Relief Appeals in the Churches.

**Extra Cash FOR YOU!**

Make money in spare time—show amazing value Christmas Cards. Beautiful exclusive design folders with sender's name imprinted. 50 for $1. You make fine profit. Also sell "Dollar King" box 21 folders—season's most popular $1 Christmas Card Assortment. You make 60c. Everyday, Religious Etchings Christmas Cards, Gift Wrappings. All fast sellers. 60c sample on approval. Write today. Chas. C. Schwer Co., Dept. Y-31, Westfield, Mass.

Show Christmas Cards 50 FOR $1 With Name

Through the Daily Use of

**The Upper Room**

The Devotional Guide in a Million Christian Homes

• • •

Jesus, while here on earth, found the hand of the Father through quiet meditation and prayer. Paul, in his sermon at Athens, said: "He be not very far from any one of us, for in Him we live, and move, and have our being."

**More than a million of Christ's followers today are finding it easier to keep in touch with God through the daily use of THE UPPER ROOM.**

Are you using it personally? Is your church congregation using it? Place an order today for the *October, November, December* issue, which is now ready for distribution.

Single copy, postpaid, 10 cents; 10 or more copies to one address, 5 cents each; yearly subscription, 30 cents, postpaid; foreign, 40 cents. Both English and Spanish editions available at these prices. Braille edition for the blind, $2.00 per year, postpaid, or 50 cents per quarter.

Send all orders to

THE UPPER ROOM

P. O. Box 1150 Nashville, Tennessee

## 10,000,000 Letters

(Continued from page 852)

his work in the field of radio, first with the Radio Corporation of America and since 1928, with the National Broadcasting Co.

A visitor to Mr. Trammell's large and luxurious office in the R. C. A. Building at Radio City, New York, is received with unusual warmth and friendliness, for the new president is interested in people. One notices a slight southern accent and even more of the southern temperament. Mr. Trammell gives no indication that his precious time is being wasted, and that it would be advisable to rush through things. The informality of the man puts a visitor at his ease at once, and a sense of humor which allows him to enjoy little things is one reason for his popularity among his employees.

NBC has kept a careful check on the effect of religious programs throughout the nation, Mr. Trammell said. It relies not only on voluntary comments received by mail, but has made surveys of how certain programs are being received. These surveys show that most listener interest in religion lies in the villages and small towns, with the rural areas second. It is because of this that the company conforms to its plan of broadcasting the sermons of outstanding preachers. At present, Mr. Trammell declared, there are no plans at NBC to make any changes in the broadcasting of religious programs of any nature, from sermons to news. In 1939 there was a 13 per cent increase over the year before in the amount of time given over NBC for religious broadcasts.

An interesting point, brought out by Mr. Trammell, was that preachers must alter their style entirely for radio broadcasting. The construction of sentences, the words used, and the emphasis of the speech—all must be greatly changed. While NBC is understandably careful to avoid any controversy in religion, and tries to have a broadcast designed for one faith interest the listeners of other faiths, it none the less exercises not the slightest censorship over any religious program.

Undoubtedly religious broadcasting is in many ways an unprofitable venture for NBC, but the spirit which keeps it in the foreground is exemplified in Mr. Trammell's words: "Not only do we feel that we have an obligation to render this service under our license, but we have a sincere desire to broadcast programs of various faiths and creeds because of the tremendous good we feel they give to the American people.

"Especially today, with the world in such a turmoil, when church and God have been forgotten by many peoples, religion should be the common bond among all mankind, regardless of types of government. It is our hope that by broadcasting religious programs we may be able to contribute to making the religious ideal of love dominate the forces of hatred."


# FOOD---CLOTHING---SHELTER

Most aged preachers and their widows, from no fault of their own, could not have sufficient of these simple necessities during their declining years if their church did not give them some help.

On their behalf the *Preachers Aid Society, New England Annual Conference, Methodist Church* asks your cooperation by Will, Life Annuity Agreement (pays donor a sure, larger income as long as he lives), Memorial, Estate Pledge, Yearly Pledge or Cash.

*Annuity Agreements issued on one life or two, for one hundred to thousands of dollars*

STANLEY O. MACMULLEN, Treas.
137 Milk St., Boston, Mass.

WEBSTER H. POWELL, Exec. Sec.
581 Boylston St., Boston, Mass.


## Letter Contest for Students

In response to many requests, a second prize-letter contest for young people of high-school age has just been announced by the American Business Men's Research Foundation, which recently sponsored a similar competition in which young men and women from forty-three states, and several provinces in Canada participated.

Any youth of eighteen years, or under, may enter the contest. Cash awards of $250 will be given to those writing the most effective answers (of less than 400 words in length) to either one of twin subjects: (a) "I believe that it is as harmful to use intoxicating liquors as the teachings on the subject in High School and Sunday School indicate." (b) "I do not believe that it is as harmful to use intoxicating liquors as the teachings on the subject in High School and Sunday School indicate." In making the announcement, the Foundation suggests that "young people desiring to enter the contest should compare their own experience and observation with what they are being taught about alcohol in school and ask themselves such questions as, 'What have you observed about health and alcohol? Happiness? Long Life? Social Success? Employment? Home Life? School Days? Social Events? What part does alcohol play in these? How about the machine age—auto accidents, and the split second activities of our fast moving world?"

The Foundation is anxious to know what young people are thinking about the liquor question today and hopes to receive several thousand replies. All letters must be signed, giving age and address, and must be received by the Foundation not later than November 30, 1940, at 111 West Jackson Boulevard, Chicago. The judges will award fifteen cash prizes, the first one being $100, the second $50, the third $25, the fourth $15, the fifth $10, and ten additional prizes of $5 each.

## A New Racket

A new racket has made its appearance. This is the establishment of a Protestant paper, sometimes called the *Pulpit,* ostensibly in the interests of the Protestant churches but without their support or consent. A group of solicitors for advertising for this project appeared in Albany the last few days of June. The ministers' association was not approached, nor was any minister or any church, but the merchants were told that the paper would be distributed free in the churches and that the money paid for advertising would benefit the churches. Hundreds of dollars were collected before the legal authorities could take action. When the matter was first brought to the attention of the officers of the Albany ministers' association by the secretary of the Albany chamber of commerce, a letter was sent to the press disclaiming any knowledge or approval of the project on the part of the ministers or their churches.

In spite of this warning, merchants of all


FREE A CHRISTMAS CARD THEY'LL KEEP

**Beautiful — New — Different**

Agents: Increase Your Income...Popular, Quick-Selling 4-Color Art Christmas Card of 12 Beautiful Pages...Inspiring story of "Silent Night". This Unique Feature brings quick sales and added profits. Write for FREE sample today.

**JOHN RUDIN & COMPANY Inc.**
Pub.: "Book of Life" and "Stories of Hymns We Love"
1018 S. Wabash Ave. Dept. A.X. Chicago, Ill.

# SAFE RELIEF *for* *Varicose Veins*

WEAR
*Worcester Elastic*
CUSTOM MADE HOSIERY

Don't neglect Varicose veins. Wear Worcester Elastic Seamed or Seamless stockings. Best because they are *knitted to your own measurements* of live rubber thread. Perfectly fitted. Longest Wearing. Cost less. Ensure Comfort.

WRITE TODAY for FREE *Illustrated Price List and Measurement Blank.* Includes Elastic Hosiery, Abdominal Belts, and Trusses.

**Worcester Elastic Stocking and Truss Company**
WORCESTER, MASSACHUSETTS
*In business over 50 years*

**CHOIR GOWNS**

Senior and Junior Gowns full cut and custom tailored. Finest mercerized poplin; complete color range. Pulpit Gowns and Vestments.

1837 Marking 103 years of service to church and clergy 1940

COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK

EARN Spare-Time CASH
FREE SAMPLES

*Sell Your Friends And Neighbors*
**LOWEST PRICED, PERSONAL CHRISTMAS CARDS**

Breathtaking quality, sensational new ideas in Personal Christmas Cards at LOWEST PRICES! Folks who want most for their money will order from you when they see the unusual values this big line offers. Also DeLuxe Quality Line of Personal Christmas Cards and Stationery. Plus 8 different quick-selling Box Assortments, including 1940 Golden-Value 21-Card $1 Ass't; your profit 80c. Novel gift wrapping, napkins, others. No experience needed. SAMPLES FREE. Write today. WALLACK BROWN, Inc., 225 Fifth Ave., Dept. R-28, New York, N. Y.

iths continued to pay over small sums "to lp the Protestant churches" when it was ot even clear that the churches would allow e paper to be distributed. Practically all e ministers that could be reached said they ould oppose any such plan. The president of e ministers' association appealed to the lbany chief of police and to the district torney to stop the racket. The perpetrators ere arrested and brought to trial August 12. he local collectors were set free, but the eads of the organization were fined and ntenced to six months' imprisonment. Sen- nce was suspended provided these men left own at once.—GEORGE L. CUTTER in *The hristian Century.*

## No Vacation for Overseas Relief

"Starvation takes no vacation," it is true, nd it seems that the supporters of the Meth- dist Committee for Overseas Relief likewise ake no vacation.

For even in the "lean month" of August he gifts of churches, individuals, institutes f youth, and of younger boys and girls, still ow into the treasury. During the month nding August 20 nearly $9000 reached the New York office, bringing the total received here and at Nashville, since the first of June. o more than $124,000.

When the committee met July 26, they had n hand for allocation at that time, $105,000 (in addition to $5000 of specifically desig- nated gifts) for the various needs they are eeking to reach—help for the throngs of dispossessed in China; help for widows and orphans, both there and in Europe; help to rescue stranded missionaries in Asia and Africa, who are cut off from their home base of support; help for the refugees who crowd the unoccupied portion of France; something for relief in Scandinavia, Poland, Czecho- slovakia, and Belgium; something to carry Bibles and Testaments to refugees and to those in European prisons and internment camps.

The funds are being administered partly through Methodist agents; partly through the approved Christian organizations already in operation, with which the Methodist Church is cooperating, where honest and efficient management and a Christian emphasis are assured.

The demands continue and increase! More and more gifts are needed! They should be sent to Morris W. Ehnes, treasurer, 150 Fifth Avenue, New York City.

## GUIDE FOR TOURISTS

The Tourist Homes and Cabins advertised on this page have in each case the endorse- ment of a clergyman. In none of them is liquor served or sold.

*(Please mention* ZIONS HERALD *when writing or patronizing our advertisers)*

BARRINGTON, N. H.—On Route 9. Sunnyside Farm. A woman legislator will open her large home to a few Christian paying guests. Adults only. Refined atmo- sphere, modern conveniences. References re- quired. Rates on request. Mrs. Bertha G. Hayes.

TRURO, MASS.—Rooms for tourists by the day or longer periods. Airy, pleasant. Modern conveniences. Quiet country home of Mrs. Sarah V. Yates.

## Church of All Nations of Morgan Memorial

**81 Shawmut Ave., Boston, Mass.**

For many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors min- ister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

E. J. Helms, Minister; A. R. Mullins, Pastor; Shibly Malouf, Syrian Congregation; Nicola Notar, Italian Congregation; Frank Cunningham, Colored Congregation.

F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

## Bits of Fun

*Tom*—Last summer it took me twelve les- sons to teach Joan to swim.

*Harry*—Why, the little flirt! The summer before I taught her in six.—*Advance.*

Mother was at the telephone. She had the receiver at one ear and her finger in the other, on account of the noise little Junior was making.

"Why are you putting your finger in your ear?" asked Junior. "Is it because what you hear you don't want to go out of the other ear?"—*Exchange.*

*Teacher*—Bill, give a sentence with an interjection in it.

The little boy behind Bill suddenly stuck him with a pin, so:

*Bill* (jumping up)—Ouch! Tom stuck me with a pin!

*Teacher*—Correct, but don't use so much expression next time.—*Christian Observer.*

*Service Station Man*—Where's your radia- tor cap?

*Motorist*—On the front of my car, but don't call me Cap.—*Log.*

Smith disliked having his photograph taken, but one day a thought struck him and he agreed to his wife's request that he should face the camera.

The proofs came back. When his wife saw them she exclaimed, "Oh, Arthur, you've only one button on your coat!"

"Thank goodness," he replied, "you've noticed it at last. That's why I had the photo taken."—*Tit-Bits.*

*Friend*—So you stayed at the house which General Washington occupied for a night?

*Jones*—Yes, the proprietor let me have the bed that Washington couldn't sleep in!—*Christian Science Monitor.*

"What," asked the church-school teacher, "is the lesson to be learned from the parable of the Wise Virgins?" "That we should al- ways be on the lookout for a bridegrom," answered the class.—*Methodist Recorder.*

*He* (at phone, not understanding her)—Will you speak a little louder? I don't get you.

*She*—That's it exactly; our engagement is off—*Selected.*

"What do you mean by saying that Henry is a three-letter man?"

"Oh, he's always giving his friends I. O. U.'s."—*Christian Science Monitor.*

A little girl was taken to the Zoo by her father. They stood before the lion's cage, and her father explained how strong and fierce lions are and how in the wilds they attack and devour human beings. She looked at them thoughtfully, and then she said: Daddy, if one of them got out of its cage and ate you up, what number bus would I have to take to get home?"—*Methodist Recorder.*

*Professor*—What is ordinarily used as a conductor of electricity?

*Student* (all at sea)—Why-er—

*Professor*—Wire. Correct! Now tell me what is the unit of electric power?

*Student*—The what, sir?

*Professor*—Exactly, the watt. Very good; that will do.—*Selected.*

"Your references are good. I'll try you," said the farmer to a lad who applied for a job in the poultry yard.

"Is there any chance to rise, sir?" the boy asked.

"Yes," said the farmer, "a grand chance. We rise at four o'clock every morning!"—*Boston Globe.*

## Church Register

HERALD CALENDAR

Woman's Home Missionary Society of New England Conference, Wesleyan Hall, Boston, 10 A.M. and 2 P.M., September 10

Portland District Conference, September 30, October 1

Christian Education Week, September 30-October 6

Bangor District Conference, Guilford, Maine, October 2, 3

Conference on Preaching, Boston, October 14-16

Men and Missions Sunday, November 17

Board of Hospitals and Homes, Colum- bus, Ohio, December 2

Universal Bible Sunday, December 8

Commission to Study Youth Program, Nashville, Tenn., December 12-14

### Birth

EVANS—August 16, to Rev. and Mrs. J. Orville Evans of Fall River Mills, Cali- fornia, a son, Joel.

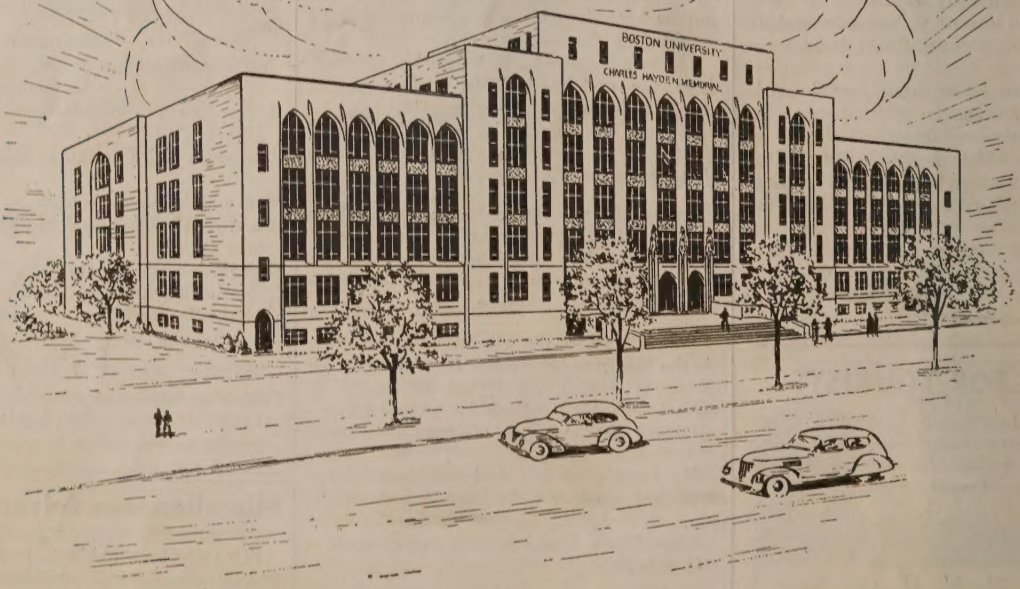
## Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

# O Boston University!
# O Vision Splendid!

# We'll Live to Give Reality
# To Thine Ideals Divine




THE COLLEGE OF BUSINESS ADMINISTRATION—FIRST BUILDING ON THE CHARLES RIVER CAMPUS

**Who Will "Give Reality" to Another Unit of the Dream?**